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# EPISCOPACY

## TESTED BY SCRIPTURE.

BY THE

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"To the law and to the testimony."—*Isaiah*, viii. 20.

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NEW YORK:

PUBLISHED BY THE PROT. EPIS. TRACT SOCIETY.

1860.



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JC/4838010

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## ADVERTISEMENT.

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THE Essay, "Episcopacy Tested by Scripture," had been published more than three years, before an attempt was made to reply to it. Early in the year 1834 it was reviewed in the "Quarterly Christian Spectator," by the Rev. Albert Barnes, of Philadelphia. This review was immediately followed by an answer, in the "Protestant Episcopalian," by Bishop H. U. Onderdonk. Of this answer a further review appeared in the periodical first mentioned, in the spring of the present year, by the same Rev. Author; which was replied to by Bishop Onderdonk in the "Protestant Episcopalian" for June. For the full information of the Christian public, on the subject of Episcopacy, so far as these productions throw light upon it, the whole of them are now republished, in order, the reviews and replies from the respective journals, by the Protestant Episcopal Tract Society.

Another review of "Episcopacy Tested by Scripture," having appeared in the "Biblical Repertory," for April, 1835, that also, and the reply of Bishop Onderdonk, are republished by the Society.

Two short pieces on the Apostleship of Timothy, from the "Protestant Episcopalian," are inserted, after the Tract and its Appendix, that the whole of that argument may likewise be before the reader. A Dissertation on the case of the False Apostles is appended at the close of the publication.

## FURTHER ADVERTISEMENT.

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SINCE the second reply to Mr. Barnes was printed in the "Protestant Episcopalian," we have observed, in turning casually over the pages of his little volume, that he has *there* extracted at large, what he merely referred to in the first edition of his first review, the argument of the late Dr. Wilson, that Timothy was placed at Ephesus by Paul at the time the latter fled from that city, in consequence of the riot or "uproar" mentioned in Acts xx. 1. We did not deem it necessary to answer a mere *reference* to an argument contained in a different work from the one then before us. But as the full *reprint* of it may seem to make our reply incomplete, particularly to the assertion of Mr. Barnes, which he of course deems more fully illustrated by the extract from Dr. Wilson, that Timothy was placed at Ephesus only "temporarily," we refer, in return, to the arguments of Macknight, concerning the date of the first epistle to him, and his connexion with the church in that city. (See his Preface to the Epistle, *sect.* 2; and Life of Paul, *chap.* xi.) We also ask the reader's attention to an essay on the subject, from the "Protestant Episcopalian," for May, 1831; which is here reprinted after our answer to Mr. Barnes' first review.



## INTRODUCTION.

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IN his Answer to the Review of "Episcopacy Tested by Scripture," by the Rev. Mr. Barnes, the author of that tract affirmed that the PRESUMPTIVE ARGUMENT is with the advocates of Episcopacy, and the BURDEN OF PROOF on its opponents. This consideration is not without weight; and, as it was omitted in the Tract, a statement of it is here prefixed.

By the *presumptive argument* is meant, a reason or reasons for *presuming* a proposition to be *true*, before the main discussion is entered upon. By the *burden of proof*, so far as it is contrasted with this argument, is meant, the necessity of refuting a reason or reasons for *presuming*, before commencing the decisive investigation, that a certain proposition is *untrue*.

When it is alleged, as it sometimes is, that the burden of proof in this controversy lies on Episcopalians, the only ground of the allegation is, that the claims of Episcopacy displace all Non-episcopal ministers, and unchurch all Non-episcopal denominations. The latter consequence is disclaimed by the author of the Tract. And as to the former, and indeed both, if both are supposed to follow, they may indeed, as being unacceptable to the feelings, require cogent and decisive arguments for our claims; but they do not affect what is logically called the burden of proof. Because a thing *is*, is no presumption that it is *right*. Because there are Non-episcopal ministers, is no presumption that their ministry is valid. The comparative merits of Christianity and Mahomedism, for example, are to be discussed; if Christianity shall have the better of the argument, it will displace the latter religion and its ministers; does this consequence throw the burden of proof, as distinguished from the argument proper, on the former? Surely not: because Mahomedism and Mahomedan ministers exist, is no presumption that they have truth on their side. Again: the question between the Quakers and those who hold to an ordained ministry and visible sacraments, is to be discussed; if the latter party prevail, they unchurch the former and displace their ministry; but against the

justice of these consequences there is, for the reason given, no logical presumption. So, when some Romanists deny *our* ministry; though we have this presumptive argument against them, that, as no one civil ruler and government has ever swayed the whole world, it may be supposed that no one ecclesiastical ruler and government ought to have dominion over all churches; yet we make no further claim to throw on them the burden of proof. And our Non-episcopal brethren must submit to the same obvious rule.

A presumptive argument for a *ministry* is, that in all civil society the people have officers over them. A similar presumptive argument for *Episcopacy* is, that in all large civil societies, the officers over the smaller portions of the people have *higher* officers over *them*. The number of grades among the officers may vary, as expediency shall dictate; but there is always the feature in civil governments of magnitude, that many officers, and several grades of them, have a common head above all. The exceptions to this rule are few, if any, and are of course unavailing in this discussion. We find the same rule in armies, navies, corporations, colleges, associations. Human wisdom then, or COMMON SENSE, as indicated by almost invariable practice, declares for grades of officers, and a chief grade superior to the rest. And the presumptive argument is obviously on this side of the question between *clerical* imparity and parity; it is in favor of Episcopacy; and the burden of proof, whether that proof be sought in Scripture or elsewhere, is on those who act in opposition to this all but universal rule.

Another presumptive argument for Episcopacy is, that in the ministries of all false religions, if extensively professed, there are different grades, with a common superior. This feature cannot, without a *petitio principii*, be deemed one of the errors of these religions; nay, it is sanctioned, as will immediately be shown, by dispensations allowed to be from God. From these dispensations was the Heathen and Mahomedan imparity borrowed; or else it was instituted in accordance with the dictates of human wisdom and common sense. Take either view, and we have a further presumptive argument for clerical imparity, or Episcopacy.

A third presumptive argument in our favor is found in the Patriarchal Church. Abraham was a priest, as well as Melchisedec: yet he paid tithes to him; which proves the superior priestly rank of Melchisedec. To the same effect, the Epistle to

the Hebrews declares our LORD to be both a "priest" and a "high-priest" after the order of Melchisedec; and there could have been no high-priest in that order without inferior priests. Hence a third presumption—and one peculiarly strong, if the order of Melchisedec be that of the Christian ministry—for more than one grade in the latter.

A fourth presumption is drawn from the Mosaic priesthood, which consisted of a high-priest, priests and Levites. This analogy with the three grades of Episcopacy is too obvious to need amplification.

We adduce, then, the almost universal voice of human wisdom, COMMON SENSE, and the universal rule of ALL widely-spread RELIGIONS, false and true, as *presumptive arguments* that when our Saviour organized *his* ministry he would organize it on the principle of imparity. With this almost conclusive presumption in favor of Episcopacy, let the reader enter upon the "testing" of that model of the sacred office by "Scripture." This presumption is so weighty, that nothing but perfectly clear and explicit passages against ministerial imparity can overturn it; yet *such* passages there are none. Only obscure texts, of doubtful meaning at best, are adduced in opposition to this argument, and the claims of Episcopacy. The whole clear current of revealed evidence is with these presumptions, and decides in favor of our ministry.

H. U. ONDERDONK.

*Philadelphia, 1835.*



## EPISCOPACY TESTED BY SCRIPTURE.

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THE claim of episcopacy to be of divine institution, and therefore obligatory on the Church, rests fundamentally on the one question—has it the authority of Scripture? If it has not, it is not necessarily binding. If it has, the next and only other question is—has any different arrangement of the sacred ministry scriptural authority? If there be any such, that also has divine sanction, and must stand with episcopacy. If, however, none such can be found, then episcopacy *alone* has the countenance of the word of God.

Such a statement of the essential point of the episcopal controversy is entirely simple; and this one point should be kept in view in every discussion of the subject; no argument is worth taking into account that has not a palpable bearing on the clear and naked topic—the scriptural evidence of episcopacy. It is easy indeed to make a plain topic seem complicated; infidelity casts its flimsy shadow over the doctrine of a God; scepticism weaves its webs about the evidence of the senses; Socinianism cannot discern in Scripture proof that the death of CHRIST was a proper atoning sacrifice; and the same cavilling persecution attends almost all simple truths, and that usually in proportion to their obviousness, or the facility of their demonstration. Episcopacy does not escape these inflictions of forensic injustice. Its simple and clear argument is obstructed with many extraneous and irrelevant difficulties, which, instead of aiding the mind in reaching the truth on that great subject, tend only to divert it, and occupy it with questions not affecting the main issue. These obstructions we must remove, and make ourselves a free and unimpeded course, if we desire to go forward with singleness of mind in testing episcopacy by Scripture.

It will therefore be the first object of this essay, to point out some of these extraneous questions and difficulties, and expose either their fallacy or their irrelevancy. The next object will be, to state the scriptural argument.—Little or no reference will here be made to the fathers; not because their testimony is depreciated; for it is of paramount value, in showing how the Scriptures, connected with this controversy, were interpreted by those who knew how the apostles themselves understood them. But the present writer believes that Scripture *alone* will furnish such authority for episcopacy as will convince an unsophisticated judgment, and be held obligatory by an unprejudiced conscience.

I. In order to keep the judgment and the conscience thus clear, all *extraneous considerations* must be set aside. To effect this purgation of the argument is our first object.

1. An objection or allegation, entirely extraneous to scriptural reasoning, but often made to bear on the episcopal controversy is—that our ecclesiastical system is inimical to *free civil government*. We first answer to this objection, that it is irrelevant for if episcopacy be set forth in Scripture, it is the ordinance of God; of course, free civil governments must, in that case, accede to its unqualified toleration; and the citizens professing Christianity are individually bound to conform to it. No serious person will set any rights of man above the will of God. We next answer, that the allegation is proved to be false by experience. In this country, no firmer friends of civil liberty could or can be found, formerly or at present, than in the Protestant Episcopal Church; nor is there any class of men belonging to that body who are *not* the friends of civil liberty; and in Great Britain the same remark holds true, according to the standard of freedom there deemed constitutional. But we have a third answer—the allegation is false in theory. No free government need fear any reputable denomination, which is not established, and does not intermeddle with political affairs. Should any denomination be tempted thus to intermeddle, the re-action of the spirit of freedom will give it a lesson not to be forgotten in a century. And as episcopacy is more adverse than non-episcopacy to setting in motion popular currents, or to taking advantage of them, that ecclesiastical system is less likely to fall into such an error. Moreover, when we add to this consideration, that all free governments must desire, from their very nature, to keep popular influence and impulse to themselves, we may securely affirm, that episcopacy is *peculiarly* adapted to free government: not affecting mere popularity, it leaves that field of competition entirely to politicians. Whatever be the reverence and attachment felt towards our bishops, they can seldom, probably never, attain to general notoriety and favour in any branch of civil affairs, none of them have thus far sought any thing of the kind; out of their ecclesiastical sphere, their influence, other than pertains to all virtuous citizens, will ever be but small, or harmless, or exceedingly transient. An *arbitrary* government may indeed find the case different. If the people at large are prostrated by or to the civil power, they may be equally or more subservient to ecclesiastical domination; in which case, bishops (like all religious leaders) may sometimes prove less tractable than that government desires. But are not such interferences as likely to be favourable to the subject, and his few rights, as against them? And, whether this suggestion be granted or denied, the operation of episcopacy in and on an *arbitrary* government is not the point before us.—We assert that the allegation that episcopacy is, in any sense, unfavourable to *free civil government*, is *incorrect*, both in theory and in fact, and that the whole objection



is irrelevant to the inquiry, whether episcopacy be according to the word of God.

2. Another of these extraneous considerations is—the comparative standing in *piety*, as evinced by the usual tokens of moral and spiritual character, of the members respectively of the episcopal and non-episcopal Churches. This question is highly important in itself; but it has no bearing on the argument for or against episcopacy. We have the authority of our Saviour for the utter moral and spiritual worthlessness of the Scribes and Pharisees of his day: but we have also his authority for declaring that, in spite of their bad character, they “sat in Moses’ seat:”<sup>a</sup> and that the people were therefore bound to obey them, while yet they were to avoid following their evil example. Suppose, then, the reader were persuaded that all the bishops in the world were “hypocrites,” &c. &c., and that all episcopal Churches were in a corresponding state of degradation, still if Scripture be alleged for the claim that “bishops sit in the apostles’ seats,” it is but right, in testing *that* particular claim, that there be no reference whatever to the personal character of bishops, or to any real or supposed want of spirituality in the Churches under their government. Our Saviour clearly taught, in the passage alluded to, the entire distinctness of these two questions. Balaam also was a wicked man, but a true prophet.<sup>b</sup> The sons of Eli, bad as they were,<sup>c</sup> ceased not to be priests. The Israelites at large were often corrupt and idolatrous; but they never lost their standing as the earthly and visible Church, till their dispensation was superseded by that of the gospel. Those, therefore, who even maintain that episcopacy is essential to the being of a Church, are not to be worsted by the extraneous argument now before us, the comparative standing in piety of Episcopalians and Non-Episcopalians. And, though the present writer subscribes not to that extreme opinion, his moderation has no affinity with the illogical temperament of mind which allows the question of comparative piety to be obtruded upon the investigation of the simple point—is episcopacy to be found in Scripture?

In justice, however, to Episcopalians, he deems it proper to add, that he does not believe they will suffer by any comparison of their character with those of other denominations.

3. A further suggestion, allied to the one last mentioned, and like it extraneous to the scriptural claim of episcopacy, is—that the *external* arrangements of religion are but of inferior importance, and that therefore all scruple concerning the subject before us may be dispensed with. Now, that there are, in the word of God, things more important, and things less important, is unquestionable; and that the sin of omitting a lesser duty is not so deep as that of omitting a greater, will be allowed. Still, the least sin is sin. Perhaps there was no part of the old law

<sup>a</sup> Matt. xxiii. 2.

<sup>b</sup> Num. xxii. to xxiv. and xxxi. 16.

<sup>c</sup> 1 Sam. ii.

that stood lower in the scale of importance than "paying tithes of mint, anise, and cummin;" yet our Saviour declared to the Jews that even this was a duty which they "ought not to leave undone."<sup>d</sup>—Can then episcopacy, though regarded as an affair of the merest outward order, be rated lower than these insignificant tithes? If it cannot, it has a sufficient claim to consideration; high as we deem the obligation to conform to episcopacy, it is enough for the present branch of our argument, that it "ought not to be left" unheeded.

4. An apparently formidable, yet extraneous difficulty, often raised, is—that episcopal claims *unchurch* all non-episcopal denominations. By the present writer this consequence is not allowed. But, granting it to the fullest extent, what bearing has it on the truth of the simple proposition, that episcopacy is of divine ordinance? Such a consequence, as involving the exclusion from the covenant of worthy persons who believe themselves in it, is unquestionably fraught with painful reflections, and that to the serious of both parties: but so are many undeniable truths. Considerations of this kind cannot affect any sound proposition.—Some other considerations, not without value, here present themselves. If Job lived about the time of Moses, or later, he was not in the Church; yet he was eminently pious, and in favour with God: and the same, with some qualification, may be said of his friends. Balaam was not in the Church, yet he was an inspired prophet. Jethro, the father-in-law of Moses, a servant of the true God, of whose sacrificial feast, Moses, Aaron, and the elders of Israel participated,<sup>e</sup> was not in the Church. The descendants of Jethro, who lived with Israel,<sup>f</sup> and must have shared the benefit of the divine oracles, belonged not, we think, to the Church, but were uncircumcised, at least for many centuries: and, under the name of Rechabites, these people thus living with Israel, though not of Israel, and calling themselves "strangers," were highly commended by the Derry, at the very time he passed a severe censure on his Church or covenant people.<sup>g</sup> The countenance given to other proselytes of the gate,<sup>h</sup> is a further illustration to the same effect—*viz.* that, though all who hear the gospel are bound to enter the Church by baptism, yet if any, honest in their error, think they are *not* thus bound, there is Scripture for the assertion, that worthy professors of the true religion, innocently without the covenant-pale, are accepted with God.—Viewing, therefore, the objection before us in even its largest form, it is not of a kind to be driven away from decorous consideration. To say that other denominations of

<sup>d</sup> Matt. xxiii. 23. Luke xi. 42.    <sup>e</sup> Exod. xviii. 11, 12.    <sup>f</sup> Judges i. 16., iv. 11.

<sup>g</sup> Jer. xxxv. The question whether the descendants of Jethro were circumcised and belonged to the Church, is discussed, and a negative conclusion drawn, in the *Protestant Episcopalian*, for October, 1830, p. 368. Should, however, any reader incline to a different opinion, he will please regard as omitted so much of the above argument as is involved in that question: it affords only an incidental illustration of the subject, without having the least bearing on our main point.

<sup>h</sup> See HAMMOND on Matt. xxiii. 15., and CALMET'S *Dictionary*.



Christians belong not to the Church, by no means implies that they are cast out from the mercy of God through the Saviour—or, that they are inferior to the Church in moral and spiritual character—or even, that they are not superior in these respects to its members. Still, none of these concessions, supposing even the last of them were made, can render void the divine appointment of the Church, the divine command to “all nations,” and of course to all mankind, to be united with it, or the scriptural evidence for episcopacy as the divinely sanctioned organization of its ministry.

Many Episcopalians, however, disclaim the unchurching of those who disallow the episcopal model of the sacred orders. Their reasons for doing so pertain not to the present field of controversy. They think that episcopacy is a sufficiently distinct question, to be separately carried into Scripture, and there separately investigated. They think that its scriptural claims can be sufficiently proved to make its rejection a clear contravention of the word of God, of the intimations there given us concerning his will in this matter. And, if this amount of proof can be offered for the point before us, what serious and conscientious believer will ask for either more evidence, or for its embracing other points, with which the question of episcopacy is not essentially involved?

5. We proceed to other extraneous matter, which, though scarcely plausible even in appearance, is almost uniformly dwelt upon by both parties in this controversy. It is—the adducing of the authority of individuals, who, though eminent both for learning and piety, seem at least to have *contradicted* themselves, or their public standards, on the subject of episcopacy; and who therefore are brought into the fore-ground by either side as may serve its turn. Now, is it not clear, that the only effect of appeals to *such* authorities is to distract sound investigation and the unbiassed search for truth? If the writers in question absolutely contradict themselves or the standards they have assented to, their authority in the case is void; if they seem to do so, their opinions cease to be convincing; they should therefore, *all* of them, be surrendered. The consistency of such individuals is a question for their biographers; it may also belong to the Churches which acknowledge them as leaders; but it certainly is not relevant to the main issue concerning the claims, whether of episcopacy or of parity. A similar rule will apply to all cases of instability or indecision concerning truth. Men of the highest standing for information, for integrity, and in public confidence, are not only fallible, but are often in situations of such perplexity, that they attach themselves to an opinion, or select a course of conduct, without perhaps sufficient inquiry or insight into the case; which opinion or conduct may be at the time, or may afterwards be found, somewhat at variance with their more deliberate judgments. In public life especially, such difficulties are very appalling. The present writer would not

regard the mistakes of this sort into which the eminent individuals he now has in mind may have fallen, as blemishes which *men* are called upon to censure, much less to exaggerate or vilify, let it suffice that we do not imitate them; their and our Master we doubt not, remembers in mercy that we all are but dust.—Most of the principal reformers are to be enumerated under this head of our subject, Luther, Melancthon, Cranmer, Calvin, Beza we need not extend the list; they have all been somewhat inconsistent on the subject of episcopacy; not much so perhaps to a candid, or at least to a mild judgment; yet enough to impair the *authority* of their individual opinions in regard to the scriptural constitution of the ministry.—Another class of illustrious and good men have been yet more inconsistent; those who, belonging to the Episcopal [English] Church, and acting in the various grades of her ministry, not excepting the highest, were the friends of parity, or at least were not friendly to the episcopacy in or under which they acted. In regard to these also, let it be conceded that even Episcopalians will not criminate them. But let them not be quoted as having *authority* in this controversy, no, not the least; for, however innocent may have been the motive of their inconsistency, that unfortunate quality is too visible to allow their opinions on this subject to have, as such, the least weight in an impartial mind.—A third class may be here added; those who *changed* their deliberate sentiments concerning the claims of episcopacy; among whom Bishop Stillingfleet is conspicuous. Perhaps, in such cases, the later and maturer opinion should be regarded as outweighing the earlier one abjured. But we prefer setting them both aside, as having none of the authority due to the individual decisions of the learned. The *arguments* indeed of all the above classes of persons are worth as much as they ever were, and may be again adduced, if they have not been refuted. And what they placed in their respective public standards, or allowed to be so placed, cannot be retracted, till it be denied as solemnly as it was affirmed. But their individual changes of opinion, or vacillations, or concessions, ought not to be deemed of any force whatever, for or against either party.<sup>i</sup> We reject, therefore, this whole extraneous appendage of the controversy before us. The inquirer after truth has nothing to do with it. Let the admirers of these

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<sup>i</sup> Should it be argued, that, from the inconsistency with which these learned and pious men have expressed themselves on this subject, we may infer their belief in the *non-importance* or *uncertainty* of the point here controverted—I answer, that such a conclusion is not warranted by the premises. If these eminent persons had deemed the question nugatory, they would have said so plainly. Or, if any of them give such intimations, that is a separate question, extraneous to the one now before us, and we have answered it in a previous paragraph, marked 3. These persons, however, generally take sides respecting episcopacy, but do not inflexibly adhere to them. The true inference therefore is, either that they were not entirely consistent, or that they had not full information or full mental discipline in this argument. Take any view of their case, and it will be found that their opinions cannot, as such, have weight in our controversy.

eminent individuals endeavour to clear away the slight shades thus resting upon their memories; it is a proper, it is even a pious undertaking; and it may, in some of the cases, have been done sufficiently for personal vindication. But nothing of this kind can make them rank as either authorities or guides in the present controversy.

Appealing to every candid and impartial mind for the soundness of the above rule, we would add—that the rule applies to the *fathers*, as much as to later ornaments of the Church. One, at least, of the fathers has written in a contradictory manner concerning episcopacy. It will indeed be with reluctance that our non-episcopal brethren surrender Jerome, their chief, if not only authority among these ancient Christian writers. But it will be hard to show that he was in no degree inconsistent in his views of episcopacy; it is impossible to show it in such a manner as may, without question, claim to be convincing to both parties.<sup>k</sup> Believing this ourselves, and believing also that it will appear self-evident to most who are duly informed, we appeal to the calm and conscientious decision of the reader, whether the opinions of Jerome must not be set aside, as having no authority in the main issue before us. His *opinions*, we say, for he asserts nothing as a fact, on his personal knowledge; and much of what he does assert is contrary to the testimony of earlier fathers.

6. The last objection we shall notice, as, however plausible, not affecting the ultimate decision of our controversy, is—that though the examples recorded in Scripture should be allowed to favour episcopacy, still that regimen is not there explicitly *commanded*. Now, this allegation may be fully conceded on our part, without endangering the final success of our cause. We say, *may be conceded*; for if episcopacy *be* allowed to be the model exemplified in Scripture, it was of course to that model the apostle alluded when he desired the brethren to “remember, obey, and submit themselves to those who had the rule over them, who had spoken to them the word of God, and who watched for their souls;”<sup>l</sup> which passages, we may justly affirm, were, in that case, an inspired *command* to acknowledge a ministry constituted on the episcopal scheme. Without surrendering this argument, we may, in the present stage of the discussion, proceed without it.

Let then any candid and conscientious believer say, whether a mere *hint* or *intimation* contained in Scripture, (always ex-

<sup>k</sup> JEROME, as quoted in favour of parity, is glaringly inconsistent. On the episcopal side, however, some writers endeavour to reconcile his incongruous opinions. (See Bishop WHITE *on the Catechism*, p. 466; and Dr. COOKE'S *Essay*, p. 101. [p. 283, 2d ed.] &c.) But the fact speaks for itself that he is usually adduced on both sides of this controversy. Enough to prove his inconsistency may be found in POTTER *on Church Government*, p. 180, Amer. Edit.; in Bishop HOBART'S *Apology*, p. 179, &c.; in BOWDEN'S *Letters*; in the *Episcopal Manual*, p. 38; and in the *Protestant Episcopalian*, No. 3. p. 90, 97, 98.

<sup>l</sup> Heb. xiii. 7, 17

cepting what refers to things or circumstances declared to be transient, or such in their nature,) though it have not the force of an express command, is not *sufficiently* binding on every servant of God? St. Paul says of the Gentiles, "these, having not the law, are a law unto themselves;"<sup>m</sup> they had not the positive revealed law, yet the light of nature, which only intimates what we ought to do, but does not specifically prescribe it, was "a law" to them, having sufficient obligation to make its suggestions their duty, and to give those suggestions full authority in "their conscience:" and surely the hints recorded by the Deity in his word are not inferior in obligation to those afforded in his works. Take a few examples. There is no record of a command to observe a sabbath, during the whole antediluvian and patriarchal ages; will it then be alleged that the mere declaration that God "blessed and sanctified the seventh day"<sup>n</sup> did not sufficiently *imply* that it was the divine will that the seventh day should be kept holy? Again: there is no recorded command, in all that early period, to observe the rite of sacrifice, and thus express faith in the great truth, that sin is remitted only by the shedding of blood; shall we then presume—*will* it be presumed, by any whose chief controversy with us is concerning episcopacy—that the records of the example of Abel in the antediluvian age, and of those of Noah, Abraham, &c., afterwards, were not sufficient *intimations* from God that to offer this sacramental atonement was a duty?<sup>o</sup> Yet again: will any humble Christian deny, that the mere fact of the creation for each other of one man and one woman, is sufficient to show that polygamy is contrary to the will of God?<sup>p</sup> To proceed to the New Testament. There is no positive command for infant baptism; but, its analogy with circumcision,<sup>q</sup> the declaration that little children are models for conversion,<sup>r</sup> the direction to suffer them to come to CHRIST, since of such is the kingdom of God,<sup>s</sup> the records of the baptism of "households" or families,<sup>t</sup> and the declaration that "children are holy" or saints—are not these sufficient, whether as *examples* or as *intimations*, to satisfy us of the dictate of inspiration in this matter, and to authorize us to regard infant baptism as resting on scriptural authority? And will not the same mode of reasoning be decisive concerning the change of the day of rest and devotion from the seventh to the first?<sup>v</sup>

<sup>m</sup> Rom. ii. 14.

<sup>n</sup> Gen. ii. 3.

<sup>o</sup> If it be alleged that the "skins" (Gen. iii. 21.) in which the Deity clothed Adam and Eve, were from sacrificed animals, and that the record of that fact is the same as divine appointment and a positive command—we admit the fact, but deny that the inferences are thus identical with it. All that appears in that passage is an *example* of sacrifice. The obligation and permanency of the rite were but presumed from that example, as in the other instances mentioned. This record is but an *intimation* respecting such a duty: yet an intimation of that sort was, we contend, imperative.

<sup>p</sup> Gen. i. 27. ii. 24. v. 2. Mal. ii. 15. Matt xix, 4, 5. Mark x. 6.

<sup>q</sup> Col. ii. 11, 12. Rom. iv. 11, 16. Gal. iii. 7. <sup>r</sup> Matt. xviii. 3.

<sup>s</sup> Mark x. 14. Matt. xix. 14. Luke xviii. 16. <sup>t</sup> Acts xvi. 15, 33. 1 Cor. i. 10

<sup>u</sup> 1 Cor. vii. 14.

<sup>v</sup> John xx. 1, 26. Acts ii. 1–4. xx. 7. 1 Cor. xvi. 2. Rev. i. 10.

Now, to apply this body of reasoning : Is it claiming too much, if the above illustrations be duly weighed, to assert that the mere *example* of the apostolical Church in regard to the model of the sacred ministry is obligatory, as an intimation of the divine will, without any explicit enactment ? And if that example, as deduced from Scripture, be episcopacy, nay, be episcopacy *rather* than parity—if the balance of sound interpretation favour episcopacy ever so little more than any other scheme—will the duty of conforming, if possible, to that ministry be evaded ? can such conformity be, in this case, refused *in foro conscientie animoque integro* ?

The above remarks, if allowed their due force, will greatly simplify the controversy before us, and will help us to investigate the bearing of Scripture upon it, with a clear judgment and an unsophisticated love of truth. Let then all extraneous topics be now forgotten ; let none of them again make their appearance in this discussion.

II. Proceeding to the second department of our essay—an exhibition of the *scriptural evidence* relating to this controversy—we begin by stating the precise point at issue. Passing by the feeble claim of lay-ordination and a lay-ministry, which, we suppose, will scarcely pretend to rest on either scriptural command or example, we consider this issue as between two systems only, episcopacy, and parity or the presbyterian ministry.\* Parity declares that there is but *one order* of men authorized to minister in sacred things, all in this order being of equal grade, and having inherently equal spiritual rights. Episcopacy declares that the Christian ministry was established in *three orders*, called, ever since the apostolic age, Bishops, Presbyters or Elders, and Deacons ; of which the highest only has the right to ordain and confirm, that of general supervision in a diocese, and that of the chief administration of spiritual discipline, besides enjoying all the powers of the other grades. The main question being thus concerning the superiority of Bishops, and the rights of the next order being restricted only so much as not to be inconsistent with those of the highest, we need not extend our investigation of Scripture beyond what is requisite for this grand point. If we cannot authenticate the claims of the episcopal office, we will surrender those of our Deacons, and let all power be confined to the one office of Presbyters. But, if we can establish the rights of our highest grade of the ministry, there can be little dispute concerning the degrees of sacred authority assigned by us to the middle and lower grades. This is a further clearing of our argument, not indeed from extraneous or irrelevant matter, but from questions which are comparatively unimportant.

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\* Other denominations besides those called Presbyterians practise presbyterian ordination, as the Congregationalists, Baptists, &c. The ordination also of the Lutherans and Methodists is presbyterian, Luther and Wesley (and Dr. Coke, the source of Methodist orders in this country) having only been Presbyters.



The main issue then is—whether Presbyters (or, more strictly, Presbyters *alone*) have a scriptural right to ordain, or whether the agency of a minister of higher grade than Presbyters is not essential to the due performance of that act? Whichever way this great issue be decided, all subordinate questions go with it, if not necessarily, yet because they will no longer be worth contending for, by either party.

As some readers of this essay may not be familiar with the episcopal controversy, it is proper to advert to the fact, that the name "Bishop," which now designates the highest grade of the ministry, is not appropriated to that office in Scripture. That name is there given to the middle order, or Presbyters; and all that we read in the New Testament concerning "Bishops,"<sup>x</sup> (including, of course, the words "overseers," and "oversight,"<sup>y</sup> which have the same derivation,) is to be regarded as pertaining to that middle grade. The highest grade is there found in those called "Apostles,"<sup>z</sup> and in some other individuals, as Titus, Timothy,<sup>a</sup> and the "angels" of the seven Churches in Asia Minor, who have no official designation given them; all which positions will be made good in the progress of this essay. It was after the apostolic age, that the name "Bishop" was taken from the second order and appropriated to the first; as we learn from Theodoret, one of the fathers.<sup>b</sup> At first view, this difficulty respecting the names of the sacred orders may appear formidable; but, if we can find the *thing* sought, i. e. an office higher than that of Presbyters or Elders, we need not regard its *name*. Irregularity in titles and designations is of so frequent occurrence, yet occasions so little actual confusion, that it ought not to be viewed as a real difficulty in the case before us. Examples to this effect crowd upon us. The original meaning of 'emperor' (*imperator*) was only a general. but it was afterwards appropriated to the monarch; and the original meaning of 'Bishop' was only a Presbyter, but the name passed from that middle grade to the highest. There are, again, the 'president' of the United States, 'presidents' of colleges, and 'presidents' of societies; there are the 'governor' of a commonwealth, 'governors' of hospitals, and the 'governor' of a jail; there are 'ministers' of state, and 'ministers' of religion; there are 'provosts' of colleges, and 'provosts-martial'; there are 'elders' (senators) in a

x Philip i. 1. 1 Tim. iii. 1, 2. Tit. i. 7. In 1 Pet. ii. 25. the word "bishop" is figuratively applied to our Saviour; as "minister" [deacon] is in Rom. xv. 8; and "apostle" in Heb. iii. 1. It is worthy of note, that in the last passage, "apostle and high priest" are coupled together, as "bishop and shepherd," or *pastor*, are in the first.

y Acts xx. 28. 1 Pet. v. 2.

z That the apostles alone *ordained* will be proved. In 1 Cor. iv. 19—22; v. 3—5. 2 Cor. ii. 6; vii. 12; x. 8; xiii. 2, 10; and 1 Tim. i. 20, are recorded inflictions and remissions of *discipline* performed by an Apostle, or threatenings on his part, although there must have been Elders in Corinth, and certainly were in Ephesus.

a Timothy is usually supposed not to have the name "apostle" given to him in Scripture, and our main argument conforms to that supposition.

b See Note A.

legislature, 'elders' (aldermen) in a city government, 'elders' (Presbyters) in the Church, and lay 'elders' in some denominations; there were 'consuls' in Rome and in France who were supreme civil magistrates, and there are 'consuls' who are mere commercial agents; there are 'captains' with a certain rank in the army or militia, 'captains' with much higher rank in the navy, and 'captains' with no legal rank; in France, 'monsieur' and 'madame' are (or were) among the highest titles in the court, and are also the common appellation of respect among all ranks of the people. Here, one would say, is an almost unlimited confusion of names or designations; yet this confusion is but apparent; there is no real or practical difficulty in the use of them; custom renders it all easy and clear. So, a little reflection and practice will enable any of our readers to look in Scripture for the several sacred *offices*, independently of the *names* there or elsewhere given them. Let us say, in analogy with some of the above examples, that there are Bishops of parishes and Bishops of dioceses; and when we find in the New Testament the name "Bishop," we must regard it as meaning the Bishop of a parish, or a Presbyter; but the Bishop of a diocese,<sup>c</sup> or the highest grade of the ministry, we must there seek, *not* under that name, and independently of any name at all. We are inquiring for the thing, the fact, an order higher than Presbyters: the name is not worth a line of controversy.

There was at least as much difference between the inferior kings, Herod, Archelaus, and Agrippa, and the supreme king Cesar,<sup>d</sup> as there is between the Presbyter-bishops of Scripture and the Bishops who succeed the Apostles; the mere title "king," common to all these, was far from implying that they were all of one grade.

One irregularity in regard to the application of names is particularly worthy of notice. The word "sabbath" is applied in *Scripture* to only the Jewish day of rest; by very *common use* nowever it means the Lord's day. Now, "*the sabbath*" is abolished by Christianity, and the observance of it discountenanced;<sup>e</sup> yet ministers of Christian denominations are constantly urging their Christian flocks to keep "the sabbath." Does any confusion of the mind result from this confusion of names? we suppose not. All concerned understand, that *in* Scripture the word means the Jewish sabbath, while *out* of Scripture the same word is commonly applied to the Christian sabbath. Let the same justice be done to the word "Bishop." In Scripture, it means a Presbyter, properly so called. Out of Scripture, according to the usage next to universal of all ages since the sacred canon was closed, it means that sacerdotal order, higher than Presbyters, which is found in Scripture under the title of "Apostle."—

<sup>c</sup> One having power to govern many churches and clergymen, whether fixed in a diocese or not.

<sup>d</sup> Matt. ii. 1, 22. Acts xxvi. 2. xvii. 7. John xix. 15.

<sup>e</sup> Col. ii. 16, 17. Gal. iv. 10.

When a Christian teacher who enjoins the observance of the day which he calls "the sabbath" is asked for his New-Testament authority, he has to exclude all the passages which contain that word, giving them a different application, and go to other passages which do *not* contain it; and he argues that he seeks the *thing*, not the *name*. And, when we Episcopalians are asked for inspired authority for "Bishops," we do the very same, we give a different application to the passages which contain that word, and build on other passages, which teach the *fact* of the existence of episcopacy, without that *appellation*. Thus secured by an example which is in high esteem with our opponents generally, may we not hope that they will withhold their censure from this portion of our argument?

Another irregularity of the same kind occurs in regard to the word "Elder." It is sometimes used for a minister or clergyman of any grade, higher, middle, or lower;<sup>f</sup> but it more strictly signifies a Presbyter.<sup>g</sup> Many words have both a loose and a specific meaning. The word "angel" is often applied loosely;<sup>h</sup> but distinctively it means certain created spirits. The word "God" is applied to angels,<sup>i</sup> and idols,<sup>k</sup> and human personages or magistrates;<sup>l</sup> but distinctively it means the Supreme Being. The word "Deacon" means an ordinary servant, a servant of God in secular affairs, and any minister of CHRIST; but a Christian minister of the lower grade is its specific meaning.<sup>m</sup> So with the word "Elder;" it is sometimes applied to the clergy of any grade or grades; but its appropriate application is to ministers of the second or middle order. The above remarks, it is hoped, will enable those who feel an interest in consulting Scripture on the subject before us, to do so without any embarrassment from the apparent confusion of official names or titles.

To this appeal to Scripture in regard to the question between episcopacy and parity, we now proceed.

That the apostles ordained, all agree: that Elders (Presbyters) did, we deny. We open this branch of our argument with the remark, that—Apostles and Elders (distinctively so called) had *not* equal power and rights. And we demonstrate this proposition from Scripture in the following manner.—These two classes of ministers are *distinguished* from each other in the passages which speak of them as "Apostles and Elders,"<sup>n</sup> or which enumerate "Apostles and Elders and brethren," or the laity.<sup>o</sup> If "priests and levites," if "Bishops and Deacons,"<sup>p</sup> are allowed

<sup>f</sup> Apostles are called 'Elders' in 1 Pet. v. 1. 2 John 1, and 3 John 1. Deacons are certainly included in that designation in 1 Tim. v. 19., and probably in Acts xiv. 23. xxi. 18. and James v. 14. and possibly in Acts xi. 20.

<sup>g</sup> Acts xv. 6, 23. Tit. i. 5. Acts xx. 17. 1 Pet. v. 1.

<sup>h</sup> Acts xii. 15. Rev. i. 20. ix. 14.

<sup>i</sup> Deut. x. 17. Ps. xcvi. 7. cxxxvi. 2.

<sup>k</sup> Exod. xx. 3. xxiii. 24, &c.

<sup>l</sup> Exod. vii. 1. xx. 28. Ps. lxxxii. 1, 6. cxxxviii. 1. John x. 35.

<sup>m</sup> See Parkhurst on *Διακονος*

<sup>n</sup> Acts xv. 2, 4, 6, 22; xvi. 4.

<sup>o</sup> Acts xv. 23.

<sup>p</sup> Philip i. 1.



to be distinct orders, if "Apostles *and* brethren,"<sup>q</sup> are also allowed to be distinct orders, then on the same principle, that the conjunction is not exegetical, "Apostles *and* Elders" may fairly be accounted distinct orders likewise. And as, in the expression "Apostles *and* Elders *and* brethren," severalty is unquestionably implied between the latter of these three classes and the others, it must as clearly be intended between the former two. Apostles were therefore one class, and Elders another class, just as the laity were a third class.—Now, the Apostles were not thus distinguished because they were appointed by CHRIST personally; for some are named "Apostles" in Scripture who were not thus appointed, as Matthias, Barnabas, and probably James the brother of the LORD,<sup>r</sup> all ordained by merely human ordainers; Silvanus also and Timothy are called 'Apostles';<sup>s</sup> and, besides Andronicus and Junia, others could be added to the list.<sup>t</sup> Nor were the Apostles thus distinguished because they had seen our LORD after his resurrection; for "five hundred brethren" saw him.<sup>u</sup> And, though the twelve Apostles were selected as special witnesses of the resurrection, yet others received that appellation who were not thus selected, as Timothy, Silvanus, Andronicus, Junia, &c. Nor were the Apostles thus distinguished because of their power of working miracles; for Stephen and Philip, who were both Deacons, are known to have had this power.<sup>v</sup>—It follows, therefore, or will not at least be questioned, that the Apostles were distinguished from the Elders because they were *superior* to them in ministerial power and rights.<sup>w</sup> And, considering the nature of inherent rights—that they cannot (except in the way of punitive discipline) be taken away or justly suspended, but are always valid—we do not allow that this superiority of the Apostles was but transient, that they kept full power from the Elders for a time, and conceded it to them afterwards. What is given in ordination, is given unreservedly: and, as it is never (except for discipline) retracted, or suspended, or modified

<sup>q</sup> Acts xi. 1.

<sup>r</sup> Acts i. 26; xiv. 4, 14. Gal. i. 19. Compare the latter with Mark vi. 3, and John vii. 5; and see HAMMOND on St. James' epistle, and Bishop WHITE on the Catechism, p. 431.

<sup>s</sup> See 1 Thess. ii. 6, compared with i. 1. Paul, Silvanus, (or Silas,) and Timothy, are all included as "Apostles." In verse 18, Paul speaks of himself individually, not probably before. It is not unusual, indeed, for St. Paul to use the plural number of himself only; but the words "Apostles" and "our own souls" (verse 8,) being inapplicable to the singular use of the *para* number, show that the three whose names are at the head of this epistle, are here spoken of jointly. And thus, Silas and Timothy are, with Paul, recognized, in this passage of Scripture, as "Apostles."

<sup>t</sup> It will here be sufficient to remark, that in 2 Cor. xi. 13, and Rev. ii. 2, "false Apostles" are spoken of. These could not have been, or have pretended to be, any of the eleven, or of the five next above mentioned, or Paul. Their assuming therefore the title of 'Apostles' shows that there were enough *others* who had this title to make their pretended claim to it plausible. And those *others* must have been ordained, not by CHRIST, but by *men* who had his commission.—CALVIN allows Andronicus and Junia (Rom. xvi. 7.) to have been Apostles. *Instit.* b. IV. c. iii. sect. 5

<sup>u</sup> 1 Cor. xv. 6.

<sup>v</sup> Acts vi. 8; viii. 6.

<sup>w</sup> See note z, on page 12.

by the giver or givers, and particularly, as in the case of the first "Elders" there is no record, and no evidence whatever, of any public decree or private agreement relating to such a retraction, or suspension, or modification, we cannot but regard that theory as mere hypothesis; and against the taking for granted of any mere hypothesis, all sound reasoning protests.—We repeat, therefore, that the "Apostles and Elders" were of distinct *orders*; as truly so, as were the "brethren" or laity a third class, different from both the others.

If these views of Scripture and of the nature of inherent rights of office, be allowed, as we think they ought to be, then we have proved in favour of episcopacy, that there was originally a sacred office superior to that of "Elders" or Presbyters. And this is substantiating nearly the whole episcopal claim.

But the defenders of parity reject these our views of Scripture and of official rights, and build their system on the theory which we have pronounced to be mere hypothesis. While they grant the superiority of the Apostles, they contend that the subordination of the Elders was but a transient regulation, required by the exigencies of the then new Church; and that as churches became settled, the whole ministerial power rested in the Elders, no part of it being any longer withheld from them. The proof they allege is, that the "Elders" are said in the New Testament to have ordained and exercised full government and discipline. In answer we assert, 1. that there is *no* scriptural evidence that "Elders" ever obtained or exercised the right [or the complete right] of ordination; but that, 2. there was *continued*, as had begun in the Apostles, an order of ministers *superior* to the Elders. Both these assertions we can prove. And under the latter head it will appear that Elders did not exercise discipline over the clergy.

1. There is no scriptural evidence that mere Elders [Presbyters] ordained.

Excluding a few unavailing appeals to Scripture made by some of our opponents, but which we think will be allowed to have the effect of weakening their cause,<sup>x</sup> there are but two passages which can even plausibly be claimed in favour of presbyterian ordination. Yet by neither of these passages can that practice be substantiated.

The first is Acts xiii. 1, 2, 3. Five persons called "prophets and teachers," at Antioch, among whom Barnabas is named first, and Saul last, are directed by the HOLY GHOST, "separate me Barnabas and Saul for the *work* whereunto I have called them;" which the other three accordingly did, by fasting and prayer, and the imposition of hands, and then sent them away. This transaction is sometimes presumed to have been the ordination of Barnabas and Saul to the one sacred order of parity; and as it was performed by those who were only "prophets and teach-

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<sup>x</sup> As the facts, that there was more than one ordainer in Acts i. 26. and xiv. 23. The answer is, that the ordainers were Apostles, not mere Presbyters.

ers," it is claimed as a scriptural example of presbyterian ordination. But this claim may be unanswerably refuted. \*1. Barnabas and Saul are themselves here called "prophets and teachers," and are said to have "ministered to the Lord," as well as the other three; of course, if these three were in orders, the other two were likewise, before this laying on of hands. This transaction, therefore, *if* an ordination, must have been a second and of course higher one; which is inconsistent with parity. If it was not an ordination, as it certainly was not, it was a mere setting apart of those two Apostles to a particular field of duty, which has no bearing on the question before us. 2. Paul had been a preacher long before this occurrence,<sup>7</sup> and Barnabas also;<sup>2</sup> which facts, together with that of their "ministering to the Lord," as already mentioned, are proof positive that they held the sacred commission before this laying on of hands: which of course, we repeat, must have been either a second and higher ordination, which is fatal to parity, or else no ordination, but only a separation to a particular field of duty, to a special "work." 3. That this transaction at Antioch related only to a special missionary "work," will be found sufficiently clear by those who will trace Paul and Barnabas through that work, from Acts xiii. 4. to xiv. 26. where its completion is recorded—"and thence sailed to Antioch, from whence they had been recommended to the grace of God for the *work* which they *fulfilled*." This "work," their missionary tour, being "fulfilled," all was fulfilled that had been required by the HOLY GHOST when he had them "separated," or "recommended to the grace of God," "for the *work* to which he had called them." This call, therefore, this separation, this work, related only to a particular mission. And *this* laying on of hands was no ordination, but a lesser ceremony, which has no bearing on the controversy between parity and episcopacy. 4. The most explicit proof that this was not an ordination, is found in Gal. i. 1. where Paul declares himself to be "an Apostle, not of men, neither by man, but by JESUS CHRIST and God the FATHER." Not *of* men, neither *by* man: is not such language an absolute exclusion of all human agency in Paul's ordination? What other language could add to its strength? None but that which immediately follows: "*by* JESUS CHRIST and God the FATHER." Paul having been made an Apostle by the Saviour in person, when he appeared to him on the road to Damascus,<sup>a</sup> it could not have been that the transaction at Antioch was his ordination.<sup>b</sup>—And if in his case that ceremony

y Acts ix. 20—22, 27—29. z Acts xi. 23, 26. a Acts xxvi. 16, 17, 18.

b The following additional proofs are worthy of notice. 1. In Rom. i. 5. 1 Cor. i. 17. and 1 Tim. i. 1. Paul asserts that his apostolical commission was from CHRIST. 2. In the first verses respectively of 1 Cor. 2 Cor. Ephes. Col. and 2 Tim. he declares himself an Apostle "through" or "by the will of God." 3. In Gal. i. 17. speaking of the period "immediately" after his conversion, he says that he went not to those who "*were Apostles before him*," of course he regarded himself as an Apostle at that period, and from the moment that CHRIST had appeared to him. 4. In 1 Tim. ii. 7. he asserts his apostleship with a strong asseveration—"where-

meant not ordination, it of course meant it not in the case of Barnabas. When the latter had been made an Apostle, we know not; neither do we know when James the brother of the Lord, Silvanus, Timothy, &c. were admitted to that office.

This first claim to Scripture in behalf of presbyterian ordination cannot therefore be substantiated; inasmuch as an act of ordination is not, and cannot be implied in the passage appealed to. Should any think otherwise, they must not only refute the above arguments, but make it appear also from Scripture that the supposed ordainers were mere Presbyters; for the appellations "prophets and teachers" are far from settling this point. If Barnabas and Paul, to whom those titles are given, are to be regarded as laymen about to be ordained, why not regard the other three as laymen also, holding a lay ordination? the one may as well be *taken for granted* as the other; for we read that laymen and even lay-women "prophesied" in the age of inspiration.<sup>c</sup> Or if the three supposed ordainers called "prophets and teachers" were clergymen, they may have been Apostles, superior to Elders, since Silas is called both a "prophet" and an "Apostle"<sup>d</sup> and the prophets are called the "brethren" of the Apostle John;<sup>e</sup> the Apostle Paul calls himself a "teacher."<sup>f</sup> Besides; it has been shown that Paul, here classed with "prophets and teachers," was also at this time an Apostle; and does not this fact afford presumptive argument that the other four whose names stand *above* his in the list contained in the passage, were also of apostolic rank? In view of these many difficulties, we may securely affirm, that it is impossible to bring any evidence whatever that this transaction at Antioch was an ordination by Presbyters. We have, indeed, shown that it was not an ordination of any kind. And we therefore dismiss the claim of non-episcopalians to *this* passage of the New Testament.

Only one other passage is claimed for presbyterian ordination—"neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the *presbytery*." (1 Tim. iv. 14.) This is regarded by our non-episcopal brethren as the record of a presbyterian ordination. Let us inquire, however, whether the transaction *was* an ordination? and whether, if so, it was a *presbyterian* ordination?

Was the laying on of hands on Timothy here mentioned, an

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unto I am ordained a preacher and an Apostle, (*I speak the truth in CHRIST and lie not,*) &c." Had his ordination been performed by men, it would have been well known, as in ordinary cases; had it been performed, as alleged, at Antioch, it would have had peculiar publicity and such a mode of asserting it would have been out of place and even improper in St. Paul. But his commission having been given him by CHRIST personally, and the men present at the time not understanding the words then pronounced, (Acts xxii. 9.) it was both natural and correct, in declaring that he *was* thus commissioned, to use solemn asseverations and pledge his veracity. This was enough for ordinary purposes. The final proof of his declaration and his asseverations was the performance of miracles.

<sup>c</sup> 1 Cor. xi. 5. Acts xix. 6. and xxi. 9.

<sup>d</sup> Acts xv. 32. 1 Thess. ii. 6. comp. with i. 1.

<sup>e</sup> Rev. xxii. 9.

<sup>f</sup> 1 Tim. ii. 7. 2 Tim. i. 11.

ordination? It cannot, at least, be proved. And, comparing Scripture with Scripture, are we not justified in regarding it as a transaction similar to the one we have just seen in the case of Barnabas and Saul? In both cases there was the ceremony of the imposition of hands. And the dictation of the HOLY GHOST to the "prophets" in the one case, corresponds with the "prophecy," or inspired designation of the individual in the other case; a designation previously adverted to by St. Paul, "this charge I commit unto thee, son Timothy, according to the *prophecies* which went before on thee."<sup>g</sup> We submit this view of the transaction performed by those called the "presbytery" to the candid judgment of our readers. If they should allow that it probably refers to an inspired separation, of one already in the ministry, to a particular field of duty—to the "charge committed to him" in form by St. Paul, corresponding with "the work" to which Saul and Barnabas were separated—a practice which must of course have ceased with the gift of inspiration—they will see that it was *not* an ordination that was performed by the "presbytery," but only a "recommending of Timothy to the grace of God for the work he was to fulfil." The ordination of Timothy may be alluded to by St. Paul in the second epistle, "the gift of God, which is in thee, by the putting on of my hands."<sup>h</sup> If so, it was an ordination by an Apostle, as is the uniform record elsewhere in the New Testament. If not, then Timothy's ordination is nowhere specifically mentioned, but is to be inferred, as in other cases: and, in this view, both these passages are unconnected with the controversy before us.

But our non-episcopal brethren generally regard the passage in question as referring to the ordination of Timothy. Let us meet them on this ground.

Was it a presbyterian ordination? We first reply, that eminent authority has declared the word "presbytery" to mean the *office* to which Timothy was ordained, not the *persons* who ordained him; so that the passage would read—"with the laying on of hands to confer the *presbyterate*," or presbytership, or the clerical office: in which view, the ordainer of Timothy was St. Paul himself, as mentioned in the clause just quoted from the second epistle. On this point, we adduce a passage from GROTIUS. Speaking of Presbyters laying on their hands near those of a Bishop, he proceeds—"I do not dare to bring in confirmation of this, that expression of Paul's of the *imposition of the hands of the presbytery*, because I see that JEROME, AMBROSE, and other ancients, and CALVIN, certainly the chief of all the moderns, interpret '*presbyterium*' in that place not *an assembly*, but the *office* to which Timothy was promoted: and indeed he who is conversant with the councils and the writings of the fathers, cannot be ignorant that '*presbyterium*,' as '*episcopatus*' and '*diaconatus*' are the names of offices. Add that it appears

g 1 Tim. i. 18 See also M'KNIGHT'S note on the passage.

h 2 Tim. i. 6.



that Paul laid hands on Timothy.”<sup>i</sup> By this interpretation of the word “presbytery”—that it means not the ordainers, but the office conferred—we remove all appearance of discrepancy between that passage and the one in which Paul speaks of the imposition of *his* hands. And, to make the least of the above opinion of several fathers, and CALVIN, and GROTIUS, does not their authority render *doubtful* the application of the passage before us to a body of presbyterian ordainers?—Should it be said, however, that the word “presbyterate or presbytership” proves Timothy to have been then ordained a Presbyter merely, we would neutralize that argument by appealing to 1 Thess. ii. 6, (comp. with i. 1.) where he is called an “Apostle.” We would also advert to the fact, that however distinct may have been the three above Latin names for the three grades of sacerdotal office, those names of office were, in the Greek, and at an earlier period, applied but loosely. At least, they were so in the New Testament. Thus we read, “this ministry [*deaconship*] and *apostleship*”<sup>k</sup> for the office to which Matthias was admitted: “I am the *apostle* of the Gentiles, I magnify mine office” [my *deaconship*,] “the ministry [*deaconship*] which I have received,” “approving ourselves as the ministers [*deacons*] of God,”<sup>l</sup> are passages applied by St. Paul to himself; we also read, “who then is Paul, and who is Apollos, but ministers [*deacons*] by whom ye believed;”<sup>m</sup> and “do the work of an *evangelist*, make full proof of thy ministry” [*deaconship*,] “thou shalt be a good minister [*deacon*] of Jesus Christ,” are admonitions addressed to Timothy.” These passages, not to cite here other like ones, while they may be said to go far towards proving that *if* there be only one sacred order, it must be the order of Deacons, answer irrefragably all that might be suggested to the disadvantage of episcopacy from the application of the word “presbytery” to the sacred office to which Timothy was ordained: since, if presbyterate or presbytership means that he was but a Presbyter, deaconship must mean that he, and Matthias, and Paul, and Apollos, were but Deacons. In short, as all experienced interpreters are aware, and as in this controversy Episcopalians always assert, we look not to Scripture for official *names* of any kind, but only for official *powers*; and Timothy, we there find, has a higher degree of power than the word *Presbyterium*, as distinguished from *Episcopatus* and *Diaconatus*, would allow him. The word “presbytery” then, according to the mode of interpretation now before us, though it refer to office, does not designate a subdivision of office, but alludes generally to the *clerical* office conferred on Timothy.

But, granting to our opponents that “the presbytery” means here, not the office given to Timothy, but, as they contend, a body of Elders, and that his ordination is the transaction referred

<sup>i</sup> See Dr. COOKE's Essay, p. 192. [363, 2d ed.]

<sup>l</sup> Rom. xi. 13. Acts xx. 24. 2 Cor. vi. 4.

<sup>n</sup> 2 Tim. iv. 5. 1 Tim. iv. 6.

<sup>k</sup> Acts i. 25.

<sup>m</sup> 1 Cor. iii. 5.

—we again meet them on the question, was it a presbyterian ordination? And here we ask—of whom was this ordaining “presbytery” composed? for the whole question centres in the meaning of that word. A presbytery means a body of Elders; and taken alone, it can be interpreted of any kind of Elders. Those, for example, who think they find in Scripture what are called ruling-elders, may regard this presbytery as having been made up of them; and, if they were not contradicted by other passages they might here claim a shadow of proof for lay-orders. Others may assert that the grade called Presbyters made up this presbytery. Or, as St. Peter and St. John call themselves “Elders,”<sup>o</sup> this presbytery may have consisted of Apostles. Or, lastly, it may have been composed of any two of the kinds of Elders mentioned, or of all the three kinds uniting in the imposition of hands on Timothy; there may have been ruling-elders and Presbyters, or Presbyters and one or more Apostles, or ruling-elders and one or more Apostles, or ruling-elders and Presbyters and Apostles. There are then no less than seven modes, if we seek no further evidence, in which this “presbytery” *may* have been composed. Or, if we exclude ruling-elders, there are three modes in which it may have been formed; of Presbyters only, of Apostles only, and of one or more Apostles and Presbyters united. The mere expression “presbytery” therefore, does not *explain itself*, and cannot of itself be adduced in favour of parity.

If, however, it be urged, that the *specific* meaning of the word “Elder” should have the preference, so as to place Presbyters only in this ordaining “presbytery,” we answer—that the *specific* meaning of the title of an *individual* officer is far from extending necessarily to the similar title of a *body* or an *office*. We have just noticed an objection kindred with this; but it may not be improper to add some further illustrations of the uncertainty of official names. Thus we say, the Jewish “priesthood,” including in that term, with the priests, the superior order of high-priests, and the inferior one of levites. Thus also we have the phrases, “ministry [literally *deaconship*] of reconciliation,” and the expressions “that the ministry [*deaconship*] be not blamed,” “seeing we have this ministry” [*deaconship*], “putting me into the ministry” [*deaconship*]; and more especially “Apostles, prophets, evangelists,” &c. are *all* said to have been given “for the work of the ministry” [*deaconship*];<sup>p</sup> in all which passages the word *deaconship*, *διακονία*, the appellation strictly of a sacred body of men, or of their office, includes, nay signifies chiefly, those who were superior to Deacons. The word “presbytery” therefore, being no more definite than “ministry or *deaconship*,” cannot *explain itself* in favour of our opponents. It can only be defined “a body of clergymen.”<sup>q</sup>

<sup>o</sup> 1 Pet. v. 1. 2 John 1. 3 John 1.

<sup>p</sup> 2 Cor. v. 18. vi. 3. iv. 1. 1 Tim. i. 12. Ephes. iv. 11, 12.

<sup>q</sup> The word “presbyterate or presbytership” also means, as just shown, nothing

And these clergymen may have been in part or entirely Apostles, who were superior to Presbyters.

It is evident, therefore, we repeat, that this passage, *if* it refer to an ordination, cannot be interpreted without light from other Scriptures. To this light, therefore, we refer.

The "presbytery," we have seen, may have consisted of Apostles only, or of one or more Apostles joined with others. In conformity with this suggestion, we find St. Paul writing to Timothy, "that thou stir up the gift of God, which is in thee by the putting on of *my* hands."<sup>r</sup> Now, the same reasons which make the passage respecting the laying on of the hands of the *presbytery* apply to ordination—the same reasons will make this other passage, respecting the putting on of *Paul's* hands, apply to that identical ceremony; unless indeed a second and higher ordination be here supposed, which however destroys parity, and which of course parity cannot adduce in its own behalf. In the ordination, therefore, of Timothy, Paul had at least a share; that *Apostle* laid on his hands, whoever else belonged to the ordaining "presbytery." It cannot of course be claimed as a presbyterian, but was an apostolic ordination. And thus the allegations of our opponents from this passage, in support of the ordaining powers of mere "Elders," are overturned. We have proved that Presbyters alone did *not* perform the ordination, granting the transaction to have been one, but that an Apostle actually belonged, or else was added for this purpose, to the body called a "presbytery."<sup>s</sup>

It is worthy also of note, that St. Paul makes the following distinction in regard to his own agency and that of the others in this supposed ordination—"by the putting on of my hands"—"*with* the laying on of the hands of the presbytery." Such a distinction may justly be regarded as intimating that the *virtue* of the ordaining act flowed from Paul; while the presbytery, or the rest of that body if he were included in it, expressed only *consent*.

On the whole: Can it be denied, that a cautious and candid interpretation of the two passages said to relate to the ordination of Timothy, requires that a minister be present who holds the [ordinary and uninspired portion of the] rank and rights of an Apostle, to give ordaining power to any body called a presbytery? Were there even no explicit evidence in our favour in the other parts of Scripture, the episcopal theory would be at least as good a key as that of parity to the meaning of the word

more specific than "the clerical office." The word "bishopric" (Acts i. 20.) has, on the same principles, no stricter signification. The present writer is not aware of any instance in Scripture in which the *specific* meaning of a name of office has necessarily the preference; perhaps the word "apostleship" is an exception; it is used only of those known to have been Apostles.

<sup>r</sup> 2 Tim i. 6.

<sup>s</sup> IGNATIUS, well known for his zeal for episcopacy, and martyred about the year '110, calls the *Apostles* the "presbytery of the Church." *Epist. to the Philadelphians*, Sect. 5.



“presoytery.” And considering the above distinction of “by” and “with,” our theory is obviously the better of the two. Yet here the non-episcopal argument from Scripture is exhausted. Its strongest proof has been demonstrated to be but barely consistent with parity, while it is more consistent with episcopacy. We dismiss therefore the claim of our opponents to this, the only passage of Scripture, besides the one before dismissed, to which they could raise any pretensions.

Let our readers now be reminded, that we before showed “Apostles and Elders” to have been distinct classes of ministers, as distinct as were the “brethren” or laity from both. That the former ordained, is allowed on all hands, and is clear from Scripture.<sup>1</sup> But we have now demonstrated that there is no inspired authority for the claim that mere Elders [Presbyters] ordained—none, at any period of the apostolic age. Of course, there is no scriptural proof that such Elders have the *right* to ordain. To adduce evidence of their enjoying such a right, was incumbent on parity; but having failed to do so, it cannot ask of us to allow such a right without evidence. It cannot be proved, and it is not to be allowed without proof, that mere Presbyters either performed the ordinations mentioned in Scripture, or are there said to have the right to perform such acts. This position cannot be overturned.

2. All that is now incumbent on episcopacy is—to show that the above distinction between Elders and a grade superior to them, in regard especially to the power of ordaining, was so persevered in as to indicate that it was a *permanent* arrangement, and not designed to be but temporary. To this final branch of our argument, which is also an independent and very prominent argument for episcopacy, we now proceed.

Let any one read Acts xx. 28 to 35, and consider well what St. Paul there gives as a charge to the *Elders* (Presbyters or Presbyter-bishops) of Ephesus. Then let him read the two epistles to Timothy, and reflect candidly on the charge which the same Apostle gives to him personally, *Timothy* at Ephesus. And, after this comparison of the charges, let him decide whether Scripture does not set that one individual *above* those Elders, in ecclesiastical rights, and particularly in regard to the power of ordaining.—Or, if such an inquirer feel any doubt as to the positiveness with which the superiority of Timothy is asserted, let him conscientiously determine what are the *intimations* of Scripture on this subject—which way the balance of proof inclines. To us the proof seems absolute; but it is enough for a rightly disposed mind that it only preponderate. Examine then, these two portions of the New Testament; and first, that relating to the Elders.

In Acts xx. 28, &c. the Elders of Ephesus are charged—to take heed to themselves—to take heed to all the flock over which

<sup>1</sup> Acts i. 26. vi. 6. xiv. 23. 2 Tim. i. 6.

the HOLY GHOST had made them overseers—to feed the Church of God—and, remembering the Apostle's warnings for three years, to watch against the grievous wolves that would assail the flock, and against those from among themselves who would speak perverse things. These are the four points (or three, if the second and third be united) of the admonition left with them by St. Paul; to which another may be added, from verse 35, concerning industry, and charity to the "weak." Now, what is there in this admonition or charge which shows that these Elders had the power of clerical discipline? surely nothing. They are to be cautious themselves, and to watch against false teachers; but no power is intimated to depose from office either one of their own number, or an unsound minister coming among them. They are to "feed," or perhaps (as the word is sometimes translated) rule\* the Church; i. e. they are to "tend it as shepherds."† The "Church" of course means here the "flock" before mentioned, or the laity;‡ for shepherds do not tend or rule shepherds, unless it be that there are *superior* shepherds among them, who have received such authority from their common master or employer. Government of the clergy, therefore, these Elders had not, as far as appears, within their own body. And not a trace or hint is there of their having had the right to ordain.

We may here add, that the right of these Elders to govern and ordain cannot be claimed as resulting from construction or implication; for every passage in Scripture which asserts or intimates power over the clergy, gives that power to Apostles, or else to Timothy and Titus, or to the "angels" of the seven Churches in Asia; and these cannot be proved to have been mere Presbyters, but were, as we have shown in regard to the Apostles, and are now showing in regard to the rest, distinct and superior officers. Constructive or implied powers can only be inferred in the absence of positive evidence; and as there *is* positive evidence in other passages, nothing of implication can be valid here. The positive evidence is against parity; nor can construction be resorted to for its relief.—Nor is a resort to such construction suggested by the *spirit* of Paul's address to these Elders, since the theory which asks no construction is quite as congenial with its several expressions as that which requires it. On the episcopal theory, indeed, there can be no final authority over the clergy without a Bishop; but it is not contrary to that theory, that Presbyters, in such a case, exercise much spiritual discipline over the laity: they may repel from the communion, which is a very high act of "ruling;" and, there being no Bishop, there can be no appeal from such a sentence. Among us, a diocese without a Bishop "rules the flock" in many respects

n See Note B.

v See PARKHURST on ποιμαίνω.

w As in Acts xv. 4, 22. It is simply possible that Deacons are included in such passages.

but has no final or executive authority over its clergy; and Ephesus was without a Bishop when Paul addressed the Elders, Timothy not having been placed over that Church till some time afterwards.\* As therefore the episcopal theory suits this address perfectly, without a resort to constructive or implied powers, such a resort in behalf of the Elders is unnecessary, is gratuitous, and, of course, is an unsound mode of interpretation.

The functions then of the Elders of Ephesus, as developed in Acts xx. were only pastoral; they were to feed, tend, rule, the *flock*, and take heed to them, and, watching for them, were to warn them against false teachers. As St. Paul elsewhere expresses the duty of Bishops, (Presbyter-bishops,) they are to "take care of the Church of God;"† the "Church" meaning of course the laity, as just observed in regard to Acts xx. 28. Or, as St. Peter expresses that duty, they are to "take the oversight" of the "*flock*" which they "*feed*."‡ These, we believe, are *all* the rights named in Scripture as belonging to Elders. Whatever higher privileges are there specified or adverted to (except the bare possibility of their having been united with Paul in the "presbytery" which is supposed to have ordained Timothy) are invariably ascribed to Apostles, or to the other persons before mentioned, as Timothy, Titus, and the "angels" of the seven Churches.

Compare now with this sum total of power assigned in Scripture to mere Elders or Presbyters, that of *Timothy* at Ephesus, the very city and region in which those addressed by Paul in Acts xx. resided and ministered. Look through the two epistles addressed to that individual by the great Apostle, and mark the *explicit* manner in which the right of governing the clergy and of ordaining is ascribed to him personally—every part of both epistles being addressed to him in the singular number—"this charge I commit unto *thee*, son Timothy"—"these things write I unto *thee*, that *thou* mightest know how to behave *thyself* in the house of God"—"if *thou* put the brethren in remembrance of these things."<sup>a</sup> Observe the same address to him in the singular number when clerical government and discipline are spoken of—"that *thou* mightest charge some that they teach no other (no false) doctrine"—"against an Elder receive not [*thou*] an accusation, but before two or three witnesses"—"them [*those* of the Elders thus accused] that sin, rebuke [*thou*] before all, that others also may fear"—"I charge *thee* . . . that *thou* observe these things [these rules of clerical discipline, &c.] without preferring one before another, doing nothing by partiality."<sup>b</sup> Observe particularly *his* right to ordain—the qualifications of Bishops (Presbyter-bishops) and Deacons are ad-

x The date of the placing of Timothy at Ephesus is discussed in M'KNIGHT on the Epistles, Vol. IV. p. 156; in the Church Register for 1827, Nos. 13 to 17; and in the Protestant Episcopalian for May, 1831. y 1 Tim. iii. 5.

z 1 Pet. v. 2. a 1 Tim. i. 18; iii. 14, 15; iv. 6. b 1 Tim. i. 3; v. 19, 20, 21

dressed to him, "these things write I unto thee"<sup>c</sup>—he is afterwards admonished, in regard to the ordaining of these two inferior orders, "lay [*thou*] hands suddenly on no man"—and again, "the things which thou hast heard of me, the same commit *thou* to faithful men, who shall be able to teach others also,"<sup>d</sup> i. e. to men who are both sound in the faith and apt to teach. Observe, moreover, that, while to the Elders of Ephesus Paul alludes to ministers who would "speak *perverse things*,"<sup>e</sup> yet gives not a hint of *their* exercising discipline upon such offenders, to Timothy he mentions that very error, and in terms entirely equivalent, as having occurred at Ephesus, calling it the "teaching of other or *false doctrine*," and desires *him* to check it—"that *thou* mightest charge some that they teach no other doctrine"—and it is afterwards added, respecting the clergy who thus or otherwise were in fault, "them that sin, rebuke *thou*."<sup>f</sup> Teaching "other doctrine" and speaking "perverse things" are one and the same offence; the correction of it is no where committed to the Elders; to Timothy it is here expressly committed.

Is it not evident, abundantly evident, that Timothy had supreme power over the clergy at Ephesus, and the full right to ordain? Comparing these many passages, and the tenor and spirit of the entire epistles, with the before cited address to the Elders of Ephesus, can any one require stronger proof of episcopacy, or stronger disproof of parity? Did not the ministry at Ephesus consist of three orders—Timothy first, the Elders (or Presbyter-bishops) next, and Deacons last?—it clearly did.

Compare again that address, and all that is recorded of mere Elders, with the epistle to Titus. Examine *his* powers in the island of Crete. To *him* are specified the due qualifications of a Presbyter-bishop or Elder.<sup>g</sup> His clear credential from the Apostle Paul is, "for this cause left I thee in Crete, that *thou* shouldest set in order the things that are wanting, and [*that thou* shouldest] ordain Elders in every city, as I had appointed *thee*"—and again, "a man that is an heretic, after the first and second admonition, [*do thou*] reject:"<sup>h</sup> ordination, admonition, and rejection, (or degradation and excommunication,) are all committed to Titus personally. The Elders, as already seen, had no power given them to "reject" those who should "speak perverse things" or "heresy;" Titus *had* that power.<sup>i</sup> All this agrees perfectly with the case of Timothy. And nothing like it can be shown, any where in Scripture, of any who are there distinctively called Elders or Presbyters. Is it not clear, then, that the recorded powers of Titus make him an officer of a grade superior to that which we must assign, resting only on the sacred record, to such Elders? This is episcopacy.

c 1 Tim. iii. 1—14.

d 1 Tim. v. 22. 2 Tim. ii. 2.

e Acts xx. 30.

f 1 Tim. i. 3; v. 20.

g Tit. i. 6—9

h Tit. i. 5; iii. 10

i The expression "*perverse things*," the teachers of which the Elders had no power to condemn, agrees with that used respecting the heretic, "such is *subverted*," whom Titus had power to reject. The words are, *δυστραπεύμενα* and *ἐξεστραπτῆναι*.

Compare yet again, all that is recorded of Elders, with the epistles to the “angels” of the seven Churches of Asia.<sup>k</sup> Each of those Churches is addressed, not through its clergy at large, but through its “angel” or chief officer; this alone is a very strong argument against parity and in favour of episcopacy. One of those Churches was Ephesus; and when we read concerning its angel, “*thou* hast tried them which say they are Apostles, and are not, and hast found them liars,”<sup>l</sup> do we require further evidence that what Timothy, the chief officer there, was in the year 65, in regard to the supreme right of discipline over the clergy, the same was its chief officer when this book was written, in the year 96? Let us examine also other passages. In each of these small epistles, the “angel” is made responsible individually for the errors of the respective Churches, and is commended individually for their respective merits; and this, although there must have been several or many Elders in each of those Churches, as there were in Ephesus thirty or forty years before.<sup>m</sup> Observe the emphatic use of the singular number in the address to each of the angels—“I know *thy* works,”<sup>n</sup> is the clear and strong language directed to them all successively, implying the responsibility, not of a Church at large, or of its clergy at large, but of the head or governor individually. To the same effect we read, as commendations of these angels—“*thou* holdest fast my name”—“*thou* hast a few names which have not defiled their garments”—“I have set before *thee* an open door”—“*thou* hast a little strength, and hast kept my word”—and, on the other hand, they are thus rebuked—“I have a few things against *thee*”—“because *thou* hast them that hold the doctrine of Balaam”—“*thou* sufferest that woman Jezebel . . . to teach, &c.”—“if *thou* shalt not watch, I will come on *thee* as a thief”—“*thou* art neither hot nor cold.”<sup>p</sup> Similar to these are the warnings of CHRIST to these “angels,” all implying their individual responsibility for the faults of the Churches,—“remember [*thou*] from whence *thou* art fallen, and repent [*thou*] and do [*thou*] the first works”—“repent [*thou*] or else I will come unto *thee* quickly”—“be [*thou*] watchful, and strengthen [*thou*] the things which remain”—“hold [*thou*] fast that which *thou* hast”—“be [*thou*] zealous, and repent [*thou*].”<sup>q</sup> There are other like passages; indeed these seven epistles are nearly made up of them. The individual called “the angel” is, in each case, identified with his Church, and his Church with him. And in the few places where the language addressed to the Churches by the Saviour is in the plural number,<sup>r</sup> it is addressed to them generally, no particular reference being made to their Elders, as if they shared the responsibility.<sup>s</sup> On the contrary, we find this

<sup>k</sup> Rev. ii. iii.

<sup>m</sup> Acts xx. 17.

<sup>n</sup> Rev. ii. 13; iii. 4, 8.

<sup>o</sup> Rev. ii. 5, 16; iii. 2, 11, 19

<sup>p</sup> See Note C

<sup>l</sup> Rev. ii. 2.

<sup>q</sup> Rev. ii. 2, 9, 13, 19; iii. 1, 8, 15.

<sup>r</sup> Rev. ii. 14, 20; iii. 3, 15

<sup>s</sup> Rev. ii. 10, 23—25.



peculiarly strong expression in the admonition to the angel of the Ephesian Church, where, as has been fully shown, there were many Elders or Presbyters, "I will remove *thy* candlestick [*thy Church*] out of his place, except thou repent"—not the Church of the presbytery, nor even of thy presbytery, but "*thy Church*." Surely a diocesan is here!

Test then by these seven epistles, by each of them and all of them, the episcopal and presbyterian theories, and see which best agrees with their letter and their spirit: most assuredly they are episcopacy from beginning to end. Connect these epistles with those to Timothy and Titus; and decide whether they do not all proclaim episcopacy. Compare this entire connected evidence with all that is recorded concerning the powers of mere Elders; and let the spirit of candour and impartiality determine whether episcopacy does not even triumph in the abundance of its scriptural proofs."

And let it be observed, that we have made no use of those scriptures which merely *agree* with episcopacy, or tend to *illustrate* the affairs of the apostolic Church according to that theory, but only of those which are its *demonstration*. And this, we think, is complete.

All minds, however, do not appreciate evidence equally. Let then our argument be rated at its lowest value, and it will still be sufficient. Is there any thing like positive proof in Scripture, that mere Elders [or Presbyter-bishops] had the power of supreme discipline over the clergy, or ordained without the co-operation of a minister of higher authority? there certainly is not, as we have fully shown. Is there not, however, in Scripture, proof absolutely positive that persons of higher authority than Elders did ordain, and did possess the supreme right of clerical discipline? there certainly is, as we have most abundantly demonstrated. Is there not, moreover, positive scriptural proof that these high powers, superior to those ascribed to mere Elders, existed in other individuals than the original Apostles, and continued in the possession of such officers to the latest date of the inspired volume? it cannot be reasonably questioned. Now, let the reader estimate all this evidence as low as he pleases, it is evidence *enough* for episcopacy. A *hint* concerning the will of God should be imperative with every humble and conscientious believer. The slightest preponderance of proof, when all has been investigated, should be sufficient for a candid mind.—Let then such considerations have their due weight with those who may think that our argument comes short of demonstration.

We are persuaded, however, that to strict and severe reasoners it will appear a very close approximation to demonstrative proof.

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t Rev. ii. 5. In Rev. i. 20, the candlesticks are said to be the Churches.

u For further remarks on the *permanent* obligation of episcopacy, see Note D And concerning the plea of *necessity* for departing from that ministry, see Note E

Of such reasoners we ask—can a single step be made in applying Scripture to the support of parity, without *taking something for granted*?<sup>v</sup> if there be an argument for parity free from this objection, the present writer does not recollect to have seen it. On the other hand, is not the scriptural argument for episcopacy *a regular induction from scriptural facts*? we are persuaded that no impartial mind will answer in the negative.

We assert, therefore, in conclusion, that the episcopal ministry alone has the authority of the inspired writers. All the facts, all the examples they record, without one clear exception, show that such was the ministry of the apostolic age. We therefore now add this other assertion—that such was the ministry alluded to by the Apostle when he wrote, “remember them which have the rule over you, who have spoken unto you the word of God, . . . obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account.”<sup>w</sup> Whether such an injunction, taken in connexion with what has been proved in this essay, does not amount to an inspired *command* to conform to the episcopal ministry, is left, with prayer for their right direction and decision, to the consciences respectively of our readers.

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## POSTSCRIPT.

*On the plea of Parity—that Timothy acted as an “Evangelist.”*

Parity alleges that Timothy exercised supreme authority in the Church at Ephesus as an “Evangelist;”<sup>a</sup> and that that office, like (on their theory) the entire apostolic supremacy, was but temporary; and that thus, in a short period, the whole clerical power rested in the one grade of Elders or Presbyters.

To this allegation, in all its parts, we have several conclusive answers.—1. Timothy is called an “Apostle”<sup>b</sup> as well as an “evangelist;” and as he thus had the highest ecclesiastical power in virtue of the apostolic office, the appellation “evangelist” could add nothing to it. Neither, of course, can any inference bearing on the episcopal controversy be drawn from that appellation.—2. It does not appear that evangelists had, as such, any particular rank in the ministry. Philip, the Deacon, was an “evangelist;”<sup>c</sup> in Ephes. iv. 11. ‘evangelists are put after “prophets;” in 1 Cor. xii. 28. they are not included at all; i<sup>t</sup>

<sup>v</sup> See Note F.

<sup>w</sup> Heb. xiii. 7, 17. See also Note G. for a refutation of the objection, that monarchy has as good scriptural authority as episcopacy.

<sup>a</sup> See 2 Tim. iv. 5. <sup>b</sup> 1 Thess. ii. 6., compared with i. 1. <sup>c</sup> Acts xxi. 8.

appears also that some of the laity did the work of evangelizing ;<sup>d</sup> and yet Timothy, an Apostle, is directed, we see, to do the same work. To rely therefore on the mere title "evangelist" in proof of any thing which is to affect our controversy, is futile ; no argument can be built upon it without *taking for granted* that evangelists had, as such, these high clerical powers, which is the very allegation in dispute.—3. There is *no proof whatever* that Titus and the "angels" of the seven Churches were evangelists. If, therefore, we should surrender the case of Timothy, these other cases of supreme ecclesiastical authority would still contradict parity, and be evidence for episcopacy. Sound reasoning, however, will rather yield up the claims founded on the application to Timothy of the mere title "evangelist ;" it would rather retain the case of Timothy for the episcopal cause, independently of other considerations, from its perfect analogy with these cases, which obviously and unavoidably belong to that cause.—4. If we should allow that the superior rights of the Apostles and of this evangelist came soon to a close, there would yet be no evidence (or no clear evidence) that mere Elders either had or acquired the power of ordaining and of executive clerical discipline. We should but find that the Church was left *without* an order of men who could show positive inspired credentials for exercising these high functions. And this *demonstratio ex absurdo* is of itself almost sufficient for episcopacy. The superior office of the Apostles, and of Timothy, Titus, and the seven "angels," *must* have been intended to be permanent, whatever was the name of that office, and however its name might be changed. For, be it not forgotten, that, as it cannot be proved, it ought not to be allowed, that any but those who held this apostolical or episcopal office, superior to that of mere Presbyters, either performed the ordinations mentioned in Scripture, or are there said to have the right to perform such acts.

No certain and precise definition can be found for the word "evangelist," as used in Scripture ; the mere name decides nothing more than it would in the more thoroughly English form *gospeller*. Etymologically, its only meaning is "a person occupied with or devoted to the gospel ;" and as the gospel means the "good message," the idea contained in the latter word may be extended to "evangelist," and that title be defined "a messenger of the good message," *i. e.* one who proclaims the gospel. Applied in this sense to a minister, it seems equivalent to the word preacher ; it may also mean, but not

<sup>d</sup> Acts viii. 4. and xi. 19, 20 ; see the Greek. In Acts viii. 1. the "church" at Jerusalem is said to be scattered abroad ; the Apostles are excepted ; with that exception "they were all scattered," saith the passage ; meaning, doubtless, that so many fled as to break up their assemblies ; of course, the scattering applies to the laity chiefly ; and some of these are thus, we think, included among those who were engaged in "evangelizing." The word "preach" in these passages is of course, in this view, used by our translators with some latitude ; as will also be seen on examining the Greek—*λαλεω* and *ευαγγελιζω* being the words thus translated.



necessarily, a spreader of the gospel, a missionary; and missionaries, we know, may be either Bishops, Presbyters, or Deacons, either of the three orders. Yet in none of the three places in Scripture where the word "evangelist" occurs<sup>e</sup> are missionary duties even hinted at. The epistles to Timothy require of him nothing of the kind; and the immediate context of the verse containing that word charges him only to "preach the word, to be instant in season, out of season, to reprove, rebuke, exhort to sound doctrine, watch, and endure afflictions." It is not to be presumed then from Scripture that an evangelist was necessarily a missionary.<sup>f</sup> Nor was the Church at Ephesus new enough to require Timothy as its evangelist in the missionary sense; for it must have been eleven years founded when Timothy is, for the first and only time, called by that title.—Etymology and Scripture then, the only proper authorities in our present argument, both leave the meaning of the word "evangelist" uncertain.

And if we consent to appeal to the fathers, to which our opponents would lead us for further light concerning "evangelists," we shall not only gain, from their abundant general testimony in favour of episcopacy, infinitely more than we could possibly lose by having this word defined by them against us, but we shall actually have their authority respecting that word in our favour. A commonly received definition, founded on an imperfect extract from one of the fathers, EUSEBIUS, is merely this—an evangelist was appointed "to lay the foundations of the faith in barbarous nations, to constitute them pastors, and having committed to them the cultivating of those new plantations, to pass on to other countries and nations."<sup>g</sup> All this is indeed perfectly consistent with the episcopal theory, since such an evangelist may be a missionary-bishop. A fuller examination however of EUSEBIUS will show that evangelists did not merely found new churches, but builded also those founded by others—and that the evangelists he speaks of in the place quoted, are declared by him to have been ordained to the highest grade of the ministry, before they set out on their work. We extract the whole chapter, except a few concluding lines which are irrelevant, from an old translation.

"Chap. xxxiii. *Of the Evangelists then flourishing.* Among them which were then famous was Quadratus, whom they say (together with the daughters of Philip) to have been endued with the gift of prophesying. And many others, also, at the same time flourished, which, *obtaining the first step<sup>h</sup> of apostolical succession*, and being as divine disciples of the chief and principal men, *builded* the churches every where planted by the Apostles: and preaching and sowing the celestial seed of the kingdom of heaven throughout the world, filled the barns of

<sup>e</sup> Acts xxi. 8. Ephes. iv. 11. 2 Tim. iv. 5.

<sup>f</sup> See note II.

<sup>g</sup> See DR. MILLER'S Letters, p. 94. [p. 61, 2d ed.]

<sup>h</sup> In the Greek *ταξις*, order, rank, station, appointment.

God with increase. For the greater part of the disciples then living, affected with great zeal towards the word of God, first fulfilling the heavenly commandment, distributed their substance unto the poor: next, taking their journey, fulfilled the work and office of *Evangelists*, that is, they preached CHRIST unto them which as yet heard not of the doctrine of faith, and published earnestly the doctrine of the holy gospel. These men having planted the faith in sundry new and strange places, *ordained* there other pastors, committing unto them the tillage of the new ground, and the oversight of such as were lately converted unto the faith, passing themselves unto other people and countries, being holpen thereunto by the grace of God which wrought with them; for as yet by the power of the HOLY GHOST they wrought miraculously, so that an innumerable multitude of men embraced the religion of the ALMIGHTY GOD at the first hearing, with prompt and willing minds. Insomuch that it is impossible to rehearse by name, when and who were pastors and *Evangelists* in the first *succession after the Apostles* in the Churches scattered throughout the world; it shall seem sufficient only to commit to writing and memory, the names of such as are recorded unto us by tradition from the Apostles themselves, as of *Ignatius* in the epistles before alleged, and of *Clemens*, mentioned in the epistle which for undoubted he wrote unto the Corinthians, in the person of the Roman Church," &c.<sup>i</sup>

On this extract several remarks may be made.—1, Eusebius here describes what took place long before his own time, and what therefore he knew but imperfectly.<sup>k</sup>—2, Evangelists, he says, did the stationary work of "building" the churches, as well as the migratory one of "founding" them; which shows that the definition of that title, in regard to the question whether it necessarily implied missionary functions, is not to be certainly made out from the fathers any more than from Scripture: for what difference is there between a stationary Evangelist and a settled minister?—3, The Evangelists spoken of by Eusebius are said to have "obtained the first step [rank] of apostolical succession," *i. e.* were made Bishops, in the sense of that word in the days of Eusebius, and ever since; which shows that it is a mistake to quote his account of Evangelists in favour of parity; those alluded to by him were Evangelist-bishops.—4, Those Evangelists who are *named* by him in this extract, were all proper Bishops. Quadratus was Bishop of Athens. Ignatius was Bishop of Antioch. Clement was Bishop of Rome. All which is recorded in this same work of Eusebius.<sup>l</sup>—5, Lest it be thought that his expression, "the greater part of the disciples then living" became Evangelists, makes it absurd to suppose them all Bishops, let it be remarked that he speaks of the rich

<sup>i</sup> EUSEBIUS *Eccles. Hist.* Lib. III. ch. xxxiii. being ch. xxxvii. after the Greek.

<sup>k</sup> See the end of Lib. VII. and the beginning of Lib. VIII.

<sup>l</sup> Lib. III. ch. xix. xxxi. xxxii Lib. IV. ch. xxii.

only among the disciples, since of none but these would he probably have recorded that they "distributed their substance to the poor." Yet even with this restricted interpretation, and much more when unrestricted, this expression of Eusebius is magniloquent and oratorical, and not fit to be the basis of any argument concerning the number of the early Evangelists.—6, Ecclesiastical historians sometimes speak of a person's ordaining, who did not perform the rite himself, but had it done by another; as the historian Socrates says of the emperor Constantine, "when he had builded churches among them, he hastened to consecrate them a Bishop, and to ordain the holy company of clergymen."<sup>m</sup> If it be thus said that Constantine consecrated and ordained, though he only employed Bishops to do so, it is competent for us to infer, that the same must be meant, if Eusebius be understood to say, that Evangelists, not of the highest ministerial rank, ordained; they only *caused* persons to be ordained by ministers of that rank. The fair construction, however, of his language, is—that the Evangelists he speaks of were themselves of that highest order.—7, Eusebius was a thorough Episcopalian, in the sense of the word "Bishop," in that and the present day: he speaks of ordaining by Apostles and Bishops,<sup>n</sup> and is full of the "successions" of various lines of Bishops down from the Apostles.<sup>o</sup> If, then, he was consistent with his own opinions, he cannot mean that Evangelists of inferior rank ordained, but must be so interpreted as not to violate his own principles. If, however, he be inconsistent with himself, when he comes to speak of Evangelists, his authority on that subject is, of course, nugatory. But, we repeat, he is *not* inconsistent with himself, if construed candidly, *i. e.* according to his own principles of episcopacy, in regard to those Evangelists of whom, in the passage above quoted, he writes. They were Bishops.

The other persons *named* by Eusebius, in his history, as Evangelists, excepting of course the four writers of the gospels, are, we believe, only two. One, named Thaddæus, was sent by the Apostle Thomas into Edessa, where he performed miracles, preached, and ordained: but he is himself called an "Apostle" many times in this work;<sup>p</sup> which decides that he also was in the highest order of the ministry. The name of the other was Pantænus, who was at first a teacher of divinity at Alexandria, in Egypt. The following is recorded of him: "He is said to

<sup>m</sup> SOCRATES *Eccles. Hist.* Lib. I. ch. xiv. being chap. xviii. after the Greek. The same transaction is mentioned in EUSEBIUS' *Life of Constantine*, Lib. III. ch. lvi. "their city, (Heliopolis,) which was blinded with superstition, was become the Church of God, and filled with Priests and Deacons, and they had a Bishop to govern them."

<sup>n</sup> EUSEB. *Hist.* Lib. VI. ch. vii. xlii. Lib. II. ch. i. Lib. III. ch. xx. Lib. IV. ch. xiv.

<sup>o</sup> *Ibid.* Lib. III. ch. iv—xi—xix—xxxii. Lib. IV. ch. v—xix. Lib. V. ch. xi. Lib. VI. ch. ix. Lib. VII. ch. xxxi. Lib. VIII. ch. i. &c. &c.

<sup>p</sup> Lib. II. ch. i. Lib. I. ch. xiv.; see particularly what there follows an epistle said to have been written by our Saviour.

have showed such a willing mind towards the publishing of the doctrine of CHRIST, that he became a preacher of the Gospel unto the eastern Gentiles, and was sent as far as India. For there were, I say, there were then many *Evangelists*, prepared for this purpose, to promote and to plant the heavenly word with godly zeal, *after the guise<sup>q</sup> of the Apostles*. Of these Pantænus, being one, is said to have come into India.”<sup>r</sup> On this extract, which we believe completes the evidence on the subject before us, contained in Eusebius, these two remarks suggest themselves. 1. It is not said that this Evangelist, Pantænus, ordained; he may, like the emperor Constantine, have procured ordination by others for the clergy set over the churches he founded. 2. Taking for granted even that he did ordain, we read that he “planted the heavenly word *after the guise of the Apostles*,” conforming to their model or standard; of course his ordinations were after the apostolical example, which has been fully shown in the above essay, and was certainly believed by Eusebius, to have been according to the episcopal scheme. Such ordinations he could not have performed without being a proper Bishop himself.

We think then that parity gains nothing by going to Eusebius for an account of the office and powers of Evangelists. On the contrary, the gain, such as it is, is on the side of episcopacy.

After what has now been said, no impartial person will, we think, contend that Eusebius meant to say that *all* Evangelists (of all grades) had the power of ordaining. If, however, such a proposition be maintained concerning this father, we neutralize the evidence thus *claimed*, by counter-evidence of the same kind, that of an ancient but uninspired author, who, in conformity with Scripture, asserts that there were among the Evangelists persons who had *no* right to ordain. We quote from HAMMOND:—“For, as the office of Evangelist, being to preach to unbelievers, requires not the donatior of all the episcopal powers, *viz.* of ruling, nor the power of ordination necessarily, because when the Evangelist hath planted the faith, the Apostle himself may come and confirm, and ordain Bishops, as we see in Samaria, Acts viii. 17. (and therefore the author of the *Commentaries on the Epistles* under St. AMBROSE’s name, saith on this place, *Quamvis non sint sacerdotes, evangelizare tamen possunt sine cathedra, quemadmodum Stephanus et Philippus*, though they be not priests, [that is, Bishops,] yet they may evangelize without a chair:) so the donation of that superior power doth not yet make them cease to be Evangelists.” Stephen and Philip, both Deacons, and having no right to ordain, or to occupy the episcopal “chair,” are yet, we see, reckoned Evangelists by this writer. Stephen, who we know died a Deacon, is called by him an Evangelist. And Philip, who when called in Scripture an

<sup>q</sup> *μυμηματος*, conformity to a model, example, or standard; copy; close imitation.

<sup>r</sup> Lib. V. ch. ix. being ch. x. in the Greek.

<sup>s</sup> On Ephes. iv 11: note b.

Evangelist, is also denominated "one of the seven" *speakers*, is said by this writer to have been, equally with Stephen, "without a chair" of sacerdotal office. This then is uninspired proof, to be added to that of revelation, that Evangelists had not, merely as such, the right to ordain. And taking into view the whole of this sort of proof, the definition which we quoted above from an eminent Presbyterian divine, will, we think, be allowed to be in this respect, too unqualified.

This appeal to the fathers has been made only to meet our opponents on their own ground, in their attempt to define from those writings a word, the meaning of which cannot be clearly made out from Scripture. We have shown that what the fathers add towards its elucidation, is entirely in our favour.

Returning to Scripture, we conclude with yet another answer to the assertion of parity—that the superior powers of Timothy, being founded on his being an "Evangelist," were to be exercised only during the early and unsettled state of the Church at Ephesus. And here we shall take the case according to parity's own showing. Most Presbyterian controvertists (as also, indeed many other writers) suppose Timothy to have been placed at Ephesus so early as at the sudden departure of Paul for Macedonia after the riot there.<sup>t</sup> His duty, as an Evangelist, was (say anti-episcopalians) to settle the affairs of the then new Church in that place. If so, be it remembered, he soon performed one part of what (they say) was required of him as such an extraordinary officer; he soon ordained Elders in that city or region which (they say) was before destitute of them; for its Elders are addressed by Paul in less than a year after his flight from Ephesus.<sup>u</sup> These Elders, be it next remarked, are there declared (they say) to have power to "rule" the flock and their own body, besides that of ordaining. If so, the government of that Church was fully organized: and thus was fulfilled the other part of the function of Timothy, as a special and extraordinary officer. Of course that extraordinary officer, the Evangelist, was no longer required; the Ephesian Church had obtained a body of Elders, competent, if any such body is, and at least said by parity to be competent, to ordain and "rule." Nay, Paul, it is alleged, had *charged* these Elders to "rule the Church of God." It surely was time for Timothy, if a mere Evangelist, to "pass on to other countries and nations."

Now, how does this obvious *cessation* of their need of the supposed extraordinary officer, agree with the undeniable fact that the *second* epistle was written to him almost seven years after the supposed date of his being placed in Ephesus, and more than six years after the interview of Paul with its Elders—this same Timothy still exercising his ecclesiastical powers in that city? In the *second* epistle, and that only—eleven years after the first preaching of Paul in Ephesus,<sup>v</sup> more than nine years

<sup>t</sup> Acts xix. 23, &c.; xx. 1. 1 Tim. i. 3.

<sup>u</sup> Acts xx. 17.

<sup>v</sup> Acts xviii. 19



after the establishment of a Christian body there distinct from the Jews,<sup>w</sup> nearly seven years after the supposed commission to Timothy to settle their affairs, and more than six years after Paul addressed their Elders—in that late *second* epistle, and that only, is Timothy called an “Evangelist,” and desired to “do the work” of such a functionary. That is (says parity) Timothy was still required for the purpose of ordaining,<sup>x</sup> although there had so long been Elders there competent to ordain! Timothy (says parity) was still required for the governing of that body of clergy, although that body had had, for so considerable a period, an intrinsic ecclesiastical power to “rule” its own members!

Is it not obvious then, that the two hypotheses of parity, that concerning the right of mere Presbyters to ordain and govern, and that concerning the rights of Evangelists, are inconsistent with each other? The Evangelist Timothy (they are forced to say) held restrained till at least the year 66, the power to “rule,” which Paul had charged the Elders to exercise in the year 60! Or else, they must say that the Evangelist Timothy *supplanted*, in the year 66, the rights of the Elders who had been planted in Ephesus by the same Evangelist Timothy, in the year 59 or 60! May we not ask, when did he, or any other apostolical man, plant those rights again? Does not the scriptural evidence on these points *leave* the supposed rights of Presbyters either with held or taken from them, without a hint that the restriction or deprivation was afterwards removed? And may we not justly declare, that such incongruities in the best theory of our opponents—for they certainly have none better, or as good—are something very like an absolute disproof of parity, and, of course, a strong indirect proof of EPISCOPACY?

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w Acts xix. 9.

x In the second epistle to Timothy, as well as in the first, allusion is made to **his** ordaining power; see 2 Tim. ii. 2: and in another place, after urging him to “**do** the work of an Evangelist,” the Apostle adds, “make full proof [fulfil all the **parts**] of thy ministry,” which of course included ordaining. 2 Tim. iv. 5.

## APPENDIX.

## NOTE A—PAGE 12.

Refer to POTTER on *Church Government*, p. 175. Amer. edit. and to the *Protestant Episcopalian*, No. 3. p. 94.

VIDELIUS, a non-episcopal writer, says of Clemens Romanus, mentioned in Phil. iv. 3. that after the death of Linus and Cletus, who were Bishops of Rome before him, "*Clemens solus Episcopi nomen retinuit quia jam invaluerat distinctio Episcopi et Presbyteri*—Clement alone retained the name of Bishop, because there had now grown into use the distinction between Bishop and Presbyter." Our quotation is taken from the answer of Charles I. to the divines who argued with him in the Isle of Wight, p. 11 and it shows that a learned non-episcopalian allowed the use of the title Bishop, as having been surrendered by a portion of those clergy who had formerly enjoyed it, and made superior to that of Presbyter, to have been common in the age just after the apostolic, and before the death of St. John;\* and this is equivalent to the assertion of Episcopalian, that that title was very early taken from the second order of the ministry, and appropriated to the highest, which had previously been called Apostles.

## NOTE B—PAGE 24.

Our argument allows the word "feed" to be changed to "rule;" but this is mere concession. The venerable translators have given the true meaning of ποιμαίνω as adapted to the passage: the context usually deciding the choice between the several meanings of a word. In Matt. ii. 6. the word "governor," and in Rev. ii. 27. xii. 5. and xix. 15. the phrase "rod [sceptre] of iron," point to the ruling power of a shepherd. But in the present passage "flock" is the proper defining word in the context; and "feed" is its correlative. If it be alleged that "overseers" is the defining word, we answer, that, as a literal shepherd is never called in Scripture an "overseer" ἐπισκοπος, the defining function belongs more appropriately to the word "flock," as required by the congruity of figurative language: we further answer, that the meaning of "overseers," allowing it to be the defining word for ποιμαίνω, comes short of the idea of proper "ruling" or supreme government, and agrees better with that of "feeding" or tending a flock. The word "tend" would be a sound translation.—Let those who contend for the word "rule" in this place, consider what effect it might have on our controversy with Rome to allow the same word in John xxi. 16, where JESUS says to Peter "feed [rule] my sheep." If ποιμαίνω may be translated "rule" without authority from the context, it may be so rendered in the latter passage. If, however, this arbitrary mode of translation be disallowed, rule cannot be what Paul meant in addressing the Elders of Ephesus.

CAMPBELL translates John xxi. 16. "tend my sheep," and has an excellent note. BEZA has pascere "feed," both there and (pascendam) in Acts xx. 28. CALVIN and ERASMUS give pascere "feed" in the former, but use the strong

\* Clement succeeded as Bishop of Rome, A. D. 91; St. John died A. D. 100. See CALMET'S Dictionary



word *regendam* "govern," in the latter; which was either a great oversight or a great inconsistency.

Observe especially this further consideration. When the Romanists urge that, in *their* sense, Peter was to "rule" CHRIST's sheep, we answer, that this notion is fully disproved by other Scriptures; as, Paul's withstanding Peter to the face, and James' presiding in a council held at Jerusalem, though Peter was present. (Gal. ii. 11. Acts xv. 13, 19.) And when the advocates of parity assert, that, in *their* sense, the Elders "ruled" at Ephesus, we give them an answer precisely analogous; other Scriptures contradict that notion, as is especially seen in both the epistles to Timothy, as also in those to Titus and the "angels" of the seven Churches. The word "feed" therefore (or "tend") is clearly the proper one in both passages: neither the Pope nor Presbyters have a right to the *rule* which they respectively claim.

#### NOTE C—PAGE 27.

IN the epistles to the "angels" of the Churches in Smyrna and Thyatira, (Rev. ii.) there is a change from the singular to the plural number. This we Episcopalians say, marks a transition of the address, from the angel or Bishop, to his Church generally; but parity often alleges that these examples of the plural number show the entire epistles to have been intended for each whole Church; and thus, it is supposed, the idea is refuted that these seven epistles were meant for the angels or Bishops, distinctively and individually. But the same change in the mode of address occurs in the epistle of Ignatius to Polycarp, Bishop of the same Church at Smyrna; as will be seen by a reference to Archbishop WAKE's *Translation of the Apostolical Fathers*, p. 228, American edit.; or Dr. COOKE's *Essay*, p. xxiii.\* In the first four paragraphs, Ignatius addresses Polycarp personally and exclusively. In the fifth he sends a *message*, through Polycarp, to the "sisters" and the "brethren." But in the sixth he bursts forth *directly* to the Church of Smyrna, the flock at large—"Hearken unto the Bishop, that God also may hearken unto you. My soul be security for them that submit to their Bishop, with their Presbyters and Deacons. And may my portion be together with theirs in God. Labour with one another, contend together, run together . . . . Let none of you be found a deserter. . . . Be long-suffering therefore toward each other in meekness, as God is towards you." The paragraphs following are addressed to Polycarp, like the first four. Now, no one doubts that this epistle was directed to one individual, Polycarp, and that the greater part of it related to him personally, or in the sacred office which he held; those even who deny its authenticity must allow that it is fabricated on this principle: yet the whole of the people are, in the very body of the epistle, addressed directly by Ignatius. Such an episode then is no violence to the main current of such a writing; it was not, in that age, deemed absurd or incongruous. An address to the flock does not vitiate the address to their Bishop in which it occurs. This answers the only real objection to the episcopal construction of the epistles to the seven "angels."

It may be here added, that, in the second epistle of St. John, the address is twice changed from the plural number to the singular; part of it being addressed to the "elect lady" particularly, and part to her and her children jointly.

The inscription and the conclusion of the epistle to Philemon are addressed to several persons and a Church; the body of the epistle is addressed to Philemon, and intended for him exclusively.

In Philip. iv. 2, 3. are direct addresses to individuals, occurring within the body of an epistle to a whole Church.

\* See page 401, second edition.

## NOTE D—PAGE 28.

*Episcopacy Permanent.*

Scriptural proof having been given for episcopacy, down to the latest date of the inspired canon, and it having been also shown that no other ministry is set forth in the New-Testament, all is done that was proposed in the beginning of this essay. It will not, however, be improper to add a few more remarks concerning its *permanent* obligation. Some allege that, though as the only scriptural model it was binding in the first ages, it does not follow that it continues binding through the whole Christian dispensation. To this allegation we thus reply:—1. It resembles that of the denomination of Friends concerning the sacraments, that their outward signs were intended for only the early Christians, not for our later periods. There is no stronger intimation, we believe, that visible sacraments were to be perpetual, than that the ministry established by the Apostles was to be so: the expression, concerning the Lord's Supper, "ye do show the LORD's death *till he come*," being no stronger than the charge to Timothy (and every succeeding minister of his rank) to "keep the commandment" or trust committed to him "*till the appearing of our LORD JESUS CHRIST*." (1 Cor. xi. 26. 1 Tim. vi. 14.) The answer to this error concerning the sacraments is or includes an answer to the supposition before us, that episcopacy, though having inspired authority at first, was yet of only transient obligation. This answer to the mistaken opinion concerning the sacraments we need not here detail, as those we now address unite with us in deeming it sufficient.—2. If it be allowed, of any two ministries now existing, that the one is based on Scripture, and the other not, no sound mind, we think, will deny that the former is obligatory to the exclusion of the latter.—3. When our Saviour, after finally commissioning his Apostles, added "lo, I am with you alway, even to the end of the world," (Matt. xxviii. 20.) he meant that He would always be with the apostolic ministry. This is affirmed by sound Presbyterians, as well as by ourselves. And the declaration proves that *that* ministry was to exercise its LORD's authority in the Church to the end of the world. That ministry, the apostolic or scriptural one, we have demonstrated, and is allowed by the persons with whom we now argue, to have been episcopal. Can it then be imagined by those who are thus far with us, that any ministry subsequently established has the Saviour's authority? If not, then the position cannot be evaded, that episcopacy is permanently binding, "even to the end of the world."—4. The epistles to Timothy are said by parity to be intended for all ministers in all ages. Episcopalians say that, besides being addressed to him as the *chief minister* at Ephesus, they were intended for the direction of all other chief ministers, by us called Bishops; and this, we presume, is allowed by those for whom this note is written. We now make the more explicit statement, that these epistles are for the direction of Bishops *in all ages*. This assertion is proved by the injunction, before quoted, to fulfil their trust "*till the appearing of JESUS CHRIST*;" and particularly by there being passages in them which speak of "*the latter times*" and "*the last days*." (1 Tim. iv. 2 Tim. iii.) These periods, as distinguished by the evils that were to attend them, did not, we think, begin during the life of Timothy; for what the Apostle writes concerning them is in the future tense, "*in the last days, perilous times shall come*," &c. And it has been well remarked, that, though the vices there mentioned have always existed in the world, their being spoken of as *characteristic* of the latter days implies, that besides being common, they would be openly avowed and defended; which cannot be said of the primitive Church. But begin "*the last days*" and their mischiefs when they might, they have not ended yet; neither, of course, is the obli-

gation respecting them, imposed on Bishops by these epistles, ended; nor is the consequent obligation of Christians ended, to support bishops in these their duties, *i. e.* to conform to episcopacy; non-conformity being opposition, either active or passive. And thus episcopacy had and has authority through all these periods; its authority is permanent, down to the present age of the world. One direction, grounded on latter-day defections, is particularly worthy of notice; "from such turn [thou] away," or as otherwise translated, "such turn [thou] away." (2 Tim. iii. 5. See M'Knight.) In the former sense, the passage recognises an *authoritative* discountenance or rejection of false teachers, or of false flocks with their teachers, to be exercised by an individual church officer "in the last days." In the latter sense, it recognizes, more explicitly, the power of *excommunicating* such persons, as residing in such an individual officer, in these periods. In either sense, episcopacy is recognized, as existing and having authority "in the last days"—in other words, as a permanent institution, and of permanent obligation.

#### NOTE E—PAGE 28.

##### *The Plea of Necessity.*

It is due to our discussion, to add a few remarks on the question—whether *necessity* will justify a departure from the apostolical or scriptural ministry, or the instituting of a new ministry where that cannot be obtained? On this subject, the first point to be determined is, what is 'necessity'?—'Absolute necessity' to assume the functions of the ministry never can exist; salvation is not indissolubly connected with the offices of a pastor; the sacraments are not absolutely, but only "generally necessary to salvation," those who cannot obtain them not being required to partake of them.—Difficulties long insuperable, preventing the attainment of an important object, form the next species of 'necessity,' and that which is usually referred to in this argument. And here several questions arise—are the difficulties *insuperable*—have they been *long* insuperable—is the object so *important* as to justify deviation from an institution allowed to be *divine*? There should be no reasonable doubt on either of these points.

In our opinion, the last of the above questions can never be justly answered in the affirmative; *no* plea can be strong enough to release us from *divine* appointments. What God has instituted for his Church he will preserve in his Church, and diffuse though it, till the institution be abrogated by him, or is about to be so. This appears to us so clear a dictate of faith, so fundamental a religious truth, that we will not argue for it; it is an axiom, or at least an undeniable postulate. And it ought to settle the whole matter. But we shall carry the discussion through.

As then to the other two questions—we doubt whether the difficulty of obtaining an apostolic ministry, has ever been *insuperable* for any greater period than might naturally and fairly be allowed for the purpose—and we deny that the difficulties, be they what they might, have ever been *long* insuperable. And thus far, having used only the phrase apostolical or scriptural ministry, we suppose that Parity agrees with us.

We now remind our readers that we have, in our essay, proved the apostolical ministry to be episcopacy. And, to come at once to the great case, we think it doubtful whether Luther and his associates, and Calvin and his associates, were prevented from obtaining episcopacy by difficulties strictly *insuperable*. It is well known to those acquainted with ecclesiastical history, that Novatian, a schismatic Bishop, induced three obscure Bishops to consecrate him;\* and among the multitude of papal Bishops, could not

\* MILNER, Vol. I. p. 251. and EUSEBIUS, Book 6.

those Reformers have found three, elevated or obscure, to give them the succession, or else to join with them, and preside over their purified Church? and this, without resorting to the culpable methods ascribed to Novatian? if this was not clearly impracticable, our present argument has all that it asks. Again: it is known to the readers of church history, that Frumentius, after collecting together a few Christians in India (perhaps Abyssinia,) and converting some of the natives, applied to Athanasius, Bishop of Alexandria in Egypt, for a Bishop to govern them, and ordain pastors for them,\* and could not the Reformers alluded to, failing with Romish Bishops, have gone or sent, to the Greek, or other Eastern churches, for the episcopal succession? did they ever make the experiment? Yet again: it is recorded, that the Bohemian Church obtained episcopacy from the Waldenses;† and could not the Reformers above mentioned have obtained it from either the Waldenses or the Bohemian fraternity? did they attempt to do so, although these Christian communities were as much opposed to the Pope as themselves? In fine: Did either of those Reformers use any efforts whatever for this purpose? if not, how can the difficulty be called insuperable? or how can it be made the basis of the plea of necessity? Now, be it recollected, we question not the motives of these eminent servants of God; we believe them to have been pure; but, on that point, they and we stand or fall only to our common master; motives have nothing to do with the claims of truth. All that we assert is, that be the difficulties what they might in procuring episcopacy, it is doubtful whether they were insuperable; and that if they were not insuperable, the case of 'necessity' did not exist. We may indeed carry this part of our argument yet further, and ask, whether *any* difficulty of magnitude can be alleged—if we may draw, from the following quotations from Milner, the conclusion, that Bishops so friendly to Luther would have consecrated him? “. . . John Thurzo, Bishop of Breslaw in Silesia. This good prelate was descended from a noble family in Hungary, and is said to have been the very first papal Bishop who, in his diocese, was favourable to the revival of pure Christianity. . . . Luther, on the occasion of his decease, says in a letter to a friend, ‘in this faith died John Thurzo, Bishop of Breslaw, of all the Bishops of this age the very best.’” “The pious Thurzo died in August, 1520; but the reformation does not appear to have materially suffered from this loss. His successor, James of Saltza, trode in his steps. This Bishop appointed . . . John Hesse . . . a dear friend of Luther, to preach the gospel in the church of St. Magdalen at Breslaw. Hesse not only explained and enforced the great truths of Christianity from the pulpit, but for eight days together, in a public disputation, defended the same, and exposed the papal dogmas concerning the mass and the celibacy of the clergy”‡—to the joy of Luther, and the vexation of the Pope. Bishops thus friendly to Luther and his cause, and thus appointing to a conspicuous station one of his dear and zealous friends—could they not have been prevailed on to consecrate him? They were, of course, under the usual promises of fidelity to the Romish Church; but these could have been no stronger in their particular cases, no more binding, than those of all the first Reformers, whether Bishops or Presbyters; who all held such obligations to be dissolved, when they came to perceive that the vital corruptions inflexibly maintained by that Church required their separation from it. We therefore suggest the doubt, whether there was *any* difficulty of magnitude in the way of Luther's obtaining episcopacy for his Church.

\* SOCRATES, B. I. c. xix. and MILNER, Vol. II. p. 110.

† Commenius, quoted in BOWDEN'S *Letters*, Vol. II. p. 79. Vol. III. 332, 342 [Vol. I. p. 223. II. p. 163, 2d ed.]

‡ MILNER, Vol. V. p. 259, 260.

The above considerations render almost unnecessary a notice of our remaining proposition—that insuperable difficulties did not *long* exist. We proceed however to the proof. Luther separated from the Church of Rome in 1520; the *protest* on which the name Protestant was founded, was made in 1529; the Confession of Augsburg dates 1530.\* Now, to say nothing of the possibility of getting the episcopal succession in England under Henry VIII, who died in 1547, or under Edward VI, the Church in Sweden was fully reformed in 1527, and that in Denmark in 1539;† both were reformed under Lutheran influence; and both retained episcopacy. Will then any considerate person deny, that, had efforts been made, the succession might have been obtained from Sweden not “long” after Luther abjured the papal authority, and before the period when the name Protestant and the Augsburg Confession gave the finish to the Lutheran Church? Or, if that Church had obtained episcopacy ten years afterwards, when Denmark could have given it to them, would *that* have been waiting “long” for a divine institution? Where then is the evidence on which the plea of ‘necessity’ is grounded!—Let the reader be reminded, that we are not discussing, in this note, the claims of the ministry which those great reformers established; that is done in our essay. Neither are we arguing here with those who deny episcopacy to be a scriptural institution; *they* have no occasion for the plea of ‘necessity.’ Neither do we now touch the question, whether this point of external order is of importance; on that subject, our essay has, we presume, said enough; and those who plead ‘necessity’ allow, by so doing, the importance of the rule departed from on that account. The present note is intended for those who grant the apostolic origin of episcopacy, and its obligation, except in the one case of ‘necessity,’ reasonably defined. And to *these* we say, that there is no evidence that such ‘necessity,’ concerning the point before us, has ever existed.

On the subject of ‘*supposed necessity*’ (supposed by the persons originally concerned) it is impossible to argue, because the case cannot be defined; one person calling that ‘necessity’ which another denies to be so. When the difficulty appears great, those who yield to it are, we doubt not, excused by a merciful God; and they ought to be fully and readily excused by men. But this mild judgment of *persons* does not establish either the correctness of their *opinions*, or the validity of their *acts*.

Least of all, can the ‘supposed necessity’ which may formerly have led to a deviation from divine institutions, be a sound plea for *persevering* in that deviation after the ‘supposed necessity’ has ceased. It has now been shown, we think, that there never was any real ‘necessity’ for dispensing with episcopacy. But, allowing for former periods all that is ever claimed on that score, there has been no difficulty at all in procuring a protestant episcopate, or else in finding one to conform to and unite with, since the Scotch Bishops consecrated Bishop Seabury, the first on our American list.

#### NOTE F—PAGE 29.

The great *petitio principii* of our opponents is, that the whole apostolic function, as distinguished from that of Presbyters, was transient. For this supposition, there is neither proof nor hint in Scripture. Inspiration was transient; but in no other respect can the apostleship be shown to have lost its original completeness. Timothy, Andronicus, and Junia, are called Apostles; but there is no evidence that they were inspired; and though Silvanus, also denominated an Apostle, was a “prophet” (Acts xv. 32.) it

\* MOSHEIM, Vol. IV. p. 50, 71, 89.

† *Ibid.*, Vol. V. p. 79, 82.



will be allowed, we presume, that this does not imply that he possessed the higher inspiration of the more eminent apostolic fraternity.

Of the sophism here censured, there are many lesser exemplifications in the argument of Parity, as may be seen in the following statement.

Parity never can prove, but always *takes for granted* one or more of the following points—1. that because the name "Bishop" is applied, in Scripture, to the second order of the ministry, there is no higher order there mentioned—2. that the transaction in Acts xiii. was the ordination of Barnabas and Saul—3. that the word "presbytery" means, not an office, but a body of Elders, and—4. of Elders strictly, without an Apostle, or—5. if an Apostle was with them, that he had no more ordaining power than they—6. that evangelists had, as such, supreme power over new churches and their clergy—7. that no individuals but the proper Apostles had such authority over churches and their clergy after their affairs were settled—8. that the epistles to Timothy were meant for all the clergy in Ephesus—9. that Timothy had supreme authority in Ephesus only as an evangelist, not as an Apostle, or as such a successor of the Apostles as was afterwards called a Bishop—10. that Titus was an evangelist—11. that each of the seven Churches of Asia consisted of but one congregation—12. that the "angels" were but pastors of single congregations—13. that they were but moderators of bodies of Presbyters, &c. &c. So of these points are always *taken for granted*, in the anti-episcopal argument intended to rest on the basis of Scripture. We deny them all, and aver that Scripture furnishes *no* evidence, less or greater, direct or indirect, towards substantiating them.

#### NOTE G—PAGE 29.

*On the objection—that monarchy, as much as episcopacy, is set forth in Scripture.*

It has been alleged, that as clear authority is found in Scripture for monarchical government and its perpetuity, as for episcopacy and its perpetuity, "submit yourselves to ——— the king as supreme," (1 Pet. ii. 13.) being as strong a precept as "submit yourselves to them that watch for your souls," which we have applied to the episcopal ministry set forth in the New Testament. This allegation, however, is easily refuted.—1. Where it is said that the king or Roman emperor was supreme, it is also declared that this was the ordinance of *man*; and it is because it was "the ordinance of man" that submission to the emperor was enjoined. The office was "the creation ( $\kappa\rho\iota\sigma\iota\varsigma$ ) of man." Of course, man may change that office for another, and thus substitute a republican for a royal or imperial government. But the Christian ministry is the appointment or creation of God; so, at least, parity believes as well as we; and with parity is our controversy, not with the feeble claim of lay orders, or the creation of ministers by mere human authority. To suppose the ordinance of man, because recognized and enjoined in Scripture, to be as perpetually binding as the ordinance of God, there recognized and enjoined, and not retracted, is, we think, absurd.—2. Should it be further objected that "the powers that be" are declared to be "ordained of God;" (Rom. xiii. 1.) we answer, that nothing is here mentioned of kings but only of "the higher powers," and that, unlike some of the provincial people, the Romans, to whom that language was addressed, abhorred the title of king;\* which circumstances shew, independently of other considerations, that it is not to be taken for granted that mere monarchical "powers" were meant in this passage. But besides this: *It could not have been meant*

\* See: POOLE'S *Synopsis* on 1 Pet. ii. 13. and M'KNIGHT on do.

that the then existing Roman authorities were ordained of God for perpetuity, for both prophecy (Dan. vii. 26. 2 Thess. ii. 7.) and history attest the contrary; which prophecy is *scriptural* proof against that interpretation. Neither were the then existing "powers" *beyond* the Roman empire ordained to be perpetual. They were all, therefore, ordained of God in only this lower sense—to serve the purpose of civil government while they should respectively last. In our opinion, "the powers that be" means 'the established civil authorities that *at any time* exist;' submission to these is made binding on Christians by the Christian law; just revolutions, as incidental to every ordinance or creation of man, being exceptions to this rule. The object of such passages is, we think, to consecrate the social principle which leads to civil magistracy, and affix the seal of the divine Author of Christianity to the maxim, that men are *not individually* sovereign, but either *jointly* so, or else subject to some other *common* sovereignty; and that maxim, thus divinely ratified, decides that men must submit to the lawful public authority under which they live. But this has no bearing on the case of the ministry, which was not only created and ordained of God, but concerning the abolition or change of which no prophecy or hint is uttered, which all history attests to have been perpetuated in the episcopal form, and which, if it ever fail, must be again appointed by God, and "ordained" anew, not by men, but "for men;" since its business is "in things pertaining to God," since the ministry of reconciliation is "given" by God, and by him "committed to" men, or "put in" men, and since it is an embassy from CHRIST. (Heb. v. 1. 2 Cor. v. 18, 19, 20.) Such an office must either be perpetuated or be lost: it cannot be renewed or changed, like the civil offices which are the creation of man. It is clear then from Scripture, that civil government, though of perpetual general obligation, is not so in any one of its kinds; while ecclesiastical polity is permanently binding in the form set forth in the New Testament.

3. It has been said, that the appointment of a king for *Israel* by the Deity, is an intimation of the divine will in favour of royal government, and that therefore that form of civil magistracy must be as binding as episcopacy. We reply, that *if* such an intimation of the divine will existed, it would unquestionably be binding on Christians. But this is not the fact. On the contrary, by the prophet Hosea, (xiii. 2.) God declares "I gave thee a king in mine anger." And the history of the affairs which led to the appointment of Saul shows, that it was human perverseness and ambition which insisted on having a king, while the Deity opposed it, and even "protested" against it. (1 Sam. viii. 5—20. See also the margin of verse 9.) This fact neutralizes, not only the inference in favour of royal government drawn from that case, but all other allegations of the kind pretending scriptural authority. This fact shows, indisputably, that God permits men to choose for themselves a form of *civil* government. Not till the Israelites had freely and even irreligiously declared for a monarchy, did the Almighty select the individual who should be their king. In forming, however, the government of the Christian Church, man was not even consulted; the ministry was appointed by CHRIST; its appointment was placed on record by the HOLY SPIRIT; from that record we gather that its model was episcopacy: and this we think a sufficient intimation of the will of God that all Christians should conform to that model. The case of monarchical government is in no respect analogous with this.—4. Parity contradicts its own principles in raising objections to our argument from the precepts contained in Scripture to obey kings. Sound Presbyterians, as well as sound Episcopalians, believe that the ecclesiastical system delineated in Scripture is of permanent obligation. We both insist on ordination by succession from the Apostles. If this succession is broken, ordination becomes neither episcopal nor presbyterian, but, as we both affirm, of mere lay or human authority. Now, if Parity thus



claims perpetuity because it is said to be found in Scripture, yet rejects the perpetuity of kingly government, also found there, why should Episcopalians be censured for doing the very same in behalf of *their* system? The same arguments which Parity uses in regard to this point, Episcopalians may also use. If *its* friends are satisfied that "the king, as supreme," was a transient appointment, so are *we*. If they are satisfied, on the other hand, that the scriptural model of ecclesiastical polity is *not* a transient appointment, so again are we. The only question remaining is—*what* is the model of the ministry contained in Scripture? is it presbytery, or is it episcopacy? And this is the question which has been discussed, and we hope to purpose, in the foregoing essay.

## NOTE H—PAGE 31.

That the duties of an Evangelist, as such, were of an itinerant missionary kind, is, so far as the scriptural evidence is concerned, merely *taken for granted*. This point is indeed of small moment in our controversy. But, as all errors have a tendency to dispose the mind to further perversions, we think the following corroborations of the position, that 'it is not to be presumed that an Evangelist was necessarily a missionary,' may be useful.

An old commentator, strongly anti-episcopal, speaks decidedly against the missionary functions of evangelists, and gives, in this respect, a just view of their duties, as deduced from Scripture only. "These were followers [*sectatores*, imitators] of the Apostles, and they sometimes *abode* [*subsistebant*] in a particular church, teaching and defending the Apostles' doctrine. Hence [the Scripture] often takes them for the [*ipso*] minister of the word, (the pastor, we presume, of some such particular church,) as in 2 Tim. iv. 'do the work of an evangelist,' that is, diligently and watchfully *teach*. Such also was Philip in Acts xvi." See ARÆTIUS on Ephes. iv. 11. It is obvious that this writer considered "evangelists" as rather settled than migratory teachers, and as being often proper pastors. Another reference will show this more fully. "Do the work of an evangelist, that is, faithfully teaching. I suppose an evangelist to mean one who was principally employed in preaching the gospel, yet was not an Apostle. For these (Apostles) with the highest authority of the HOLY SPIRIT, travelled hither and thither for the purpose of instituting and reforming [*instaurandi et reformati*] churches, wherever a place was opened. But Evangelists, without [*citra*, on this side, short of,] the office of apostleship, preached to them (these churches) with the authority of the next; [office;] sometimes they presided over particular churches as Bishops (presbyter-bishops.) Such was Timothy, both an Evangelist and a Bishop." See ARÆTIUS on 2 Tim. iv. 5. Our author assigns travelling or missionary duty to the Apostles; he regards *them* as the founders and settlers of churches; but the functions of Evangelists he represents as chiefly of a preaching and pastoral kind.—We have made these quotations in aid of our assertion, that the missionary character of Evangelists ought not to be taken for granted. The author is wrong however in saying that no Evangelists were Apostles, since Timothy was both. He is also wrong in calling Timothy a presbyter-bishop. Our essay has settled these points.

Charles L., in his controversy, in the Isle of Wight, with the Presbyterian Divines, very soundly remarks—(p. 6.) "setting aside men's conjectures, you cannot make it appear by any text of *Scripture*, that the office of an Evangelist is such as you have described it. The work of an Evangelist which St. Paul exhorteth Timothy to do, seems by the context (2 Tim. iv. 5.) to be nothing out diligence in preaching the word, notwithstanding all impediments and oppositions." To this the Presbyterian Divines only allege the various recorded travels of Timothy and Titus. But these travels were common to

them and the Apostles; and as much prove them to have held this latter office, as that of Evangelists.

MILNER (Vol. I. p. 56, 59) thinks that Philip, the Evangelist, *resided* in Cesarea twenty or thirty years, from the time he reached there after baptizing the Ethiopian, (Acts viii. 40.,) till Paul lodged at his house, as mentioned in Acts xxi. 8.

In fine: There is *no* scriptural proof that Evangelists, as such, were migratory or itinerant; nay, that sort of proof favours the opposite opinion, that they did *not* travel merely in the fulfilment of their evangelizing function. And we therefore assert, that, so far as appears from the inspired record, Timothy might have "done the work of an Evangelist," without being in any sense a missionary Bishop, but exclusively a diocesan. We say this, only because it is due to truth and accuracy, not because our argument requires it. That Timothy was a proper Bishop we have proved in the essay; and it is of no consequence whether he exercised that office as a missionary, or a diocesan, or both. It is expedient, probably in the highest degree, that every Bishop, whatever *extra* duties he may perform as a missionary, be a diocesan or coadjutor; but this is not essential. In the first founding of Christianity, the apostolical or episcopal labours of almost every individual in the office were necessarily diffused widely. Yet the docile student of Scripture will not fail to remark, that it *leaves* Timothy in Ephesus, and the seven "angels" *connected* with their respective Churches; to which the case of James is to be added, in the Church of Jerusalem. (Acts xv. 13, 19; xxi. 18.) Thus much may be securely claimed, in addition to the revealed argument for episcopacy in itself, in favour of *diocesan arrangements*.

Coverdale translates 2 Timothy iv. 5, "do the work of a preacher of the Gospel."

No. 47.

THE END.

## TIMOTHY AN APOSTLE.

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IN the essay entitled, "Episcopacy Tested by Scripture," it was noticed that Timothy is called an "apostle" in that sacred volume. Almost no use, however, was made of that fact in the main argument of the essay, as it was believed to be new matter, and indeed was not discovered by the author till his piece was written. It was chiefly adduced to show the fallacy of ascribing Timothy's superior power to his being an evangelist, when he had supreme power as an apostle. The grounds on which it was asserted that Timothy has this title in Scripture, were briefly given in a note:—

'See 1 Thess. ii. 6, compared with 1 Thess. i. 1. Paul, Silvanus (or Silas,) and Timothy, are all included as "apostles." In verse 18, Paul speaks of himself individually, not probably before. It is not unusual, indeed, for St. Paul to use the plural number of himself only; but the words "*apostles*" and "*our own souls*," (verse 8,) being inapplicable to the singular use of the plural number, show that the three whose names are at the head of this epistle are here spoken of jointly. And thus Silas and Timothy are, with Paul, recognised in this passage of Scripture as "apostles."

The passage thus referring to Paul, Silvanus, and Timothy, is—"we might have been burdensome, as the *apostles* of CHRIST; but . . . . we were willing to have imparted unto you . . . . our own souls." The words "apostles" and "souls" are obviously plural in the plural sense, and show that Paul was not speaking of himself alone, but of all the three who joined in the epistle.

A writer in the Connecticut Observer (February 14th) denies the application of this language to the three individuals mentioned, and asserts that these *plural* words have the singular sense, and are meant of Paul only. His remarks are as follows:—

"The proof adduced is a comparison of 1 Thess. ii. 6, with the same, i. 1. The writer says, 'Paul, Silvanus, and Timothy, are all included as apostles.' Paul unites Silvanus, or Silas, and Timothy, in the salutation with himself, 1 Thess. i. 1; and in the next chapter, verse 6, he says, '*We* might have been burdensome to you as *apostles* of CHRIST.' The question is, did Paul mean to include the others with himself in this passage? The writer in the Protestant Episcopalian affirms that he did. We say he did not—at least, it cannot be proved that he did. The use of the plural '*we*' does not prove it. For Paul often uses '*we*' when he intends *only himself*; and in letters too . . . . . ers are joined with him in the salutation. To in . . . . . we

have an instance in this very chapter, verse 18. Compare, also, 1 Thess. iii. 1, with the same, verse 6. Neither do the plural expressions, '*apostles*' and '*our own souls*' prove it. We have instances of similar modes of expression in other parts of his writings, when he himself only is intended. For example of the first, '*apostles*,' compare 2 Cor. i. 24, with the same, i. 23, where '*helpers*' is used to denote the singular, as '*we*' is to denote the same. For parallel example to '*our own souls*,' as denoting the singular, vide 2 Cor. vii. 3, compared with verse 7, where '*in our hearts*' refers to Paul solely."

On this extract several observations may be made in reply.

The note from "Episcopacy," &c., allows that St. Paul often uses the plural for the singular in speaking of himself. So far we all agree.

The reference to 2 Cor. i. 23, 24, will not help the cause of parity; it only shows a transition from the singular to the plural in the plural sense, which is very usual where the writer alludes to both himself and others bearing any similar relation to the persons addressed; "to spare you *I* came not as yet . . . . . not that *we* have dominion over your faith, but are *helpers* of your joy." 1. Surely common sense will suggest that if more "*helpers*" than Paul can be found, that expression would be sounder than if applied to him alone. Hence it would be competent to say, without express proof, that by "*we*" he here means apostles or ministers in general. 2. We find, however, only five verses before, the persons specially alluded to as "*we*;" they are "Paul, Silvanus, and Timotheus," (verse 19.) These, then, are the "*helpers*" of the passage; and thus that word is proved by the context to have, not a singular, but a plural meaning. 3. McKnight gives a general plural sense; not that "*we apostles*" lord it over you, but are joint workers of your joy. 4. Doddridge gives another general plural sense, "but *we*, even *I*, and all the faithful ministers of our Lord JESUS CHRIST, are joint helpers of your joy." Instead, therefore, of weakening the argument that Timothy was an apostle, the Observer has rather strengthened it, by pointing to an additional case of Paul's using the plural number without giving it the meaning of the singular.

The appeal to 2 Cor. vii. 3, is not more fortunate; the word "*hearts*" has there unquestionably its natural plural signification, including other "*hearts*" beside that of Paul, "for *I* have *said before*, that ye are in *our hearts*." 1. Common sense, as before urged, requires us to give plural meanings to such plural words, if it can be done consistently, which is the case here, making "*our hearts*" to allude to ministers generally. 2. St. Paul, in this passage, refers to a *previous* expression used by him, "*I have said before*." This reference carries us\* to verses 11, 12, of the sixth chapter, "*O ye Corinthians, our mouth is open*

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\* See margin, McKnight, Poole's Synop., Poole's Annot.

unto you, *our heart* is enlarged." Well, the Observer may say, the "hearts" plural of the one passage, must mean the "heart" singular of the other, and both refer to Paul's affection only. No, we reply, "our heart" is a general or collective phrase, (see Rom. xv. 6,) equivalent to "our hearts;" and thus others than Paul are included. What, then, shall decide between these opposite *assertions*? the context. From the words "our heart," (vi. 11,) back to the beginning of the chapter continuously (except one verse in a parenthesis,) Paul is speaking of the "ministry." To that body he alludes every time the first person plural is used throughout the passage. Most certainly, then, "our mouth and our heart" relate not to St. Paul alone, but to "the ministry" spoken of, with a special reference to those of that sacred order connected with the Corinthians, or perhaps to himself and Timothy, who address this epistle to them. Now, what *this* passage means, the *other* quoted by the Observer means, since Paul refers from the latter to the former. Of course the words "our hearts" have a plural signification, applying not to Paul alone, but in conjunction with others. And thus falls the Observer's remaining objection to the scriptural proof of the apostleship of Timothy.

In the Connecticut Observer of September 17th, there is the following passage respecting the apostleship of Timothy; it is comprised in a reply to a writer in the Episcopal Watchman, under the signature of Ignatius.

"Ignatius insists upon it that Timothy was an apostle in the same sense in which Paul was an apostle. This argument is so wrought into the texture of some modern treatises on Episcopacy, that it deserves a passing remark. The claim has been but lately made by Episcopalians, and rests solely on 1 Thess. i. 1, compared with chapter ii. 6. In our remarks on the reviewer of the '*Tribute to the Memory of the Pilgrims*,' a few months ago, we introduced the opinion of a biblical critic second to none in this country, that the use of the plural 'apostles' in 1 Thess. ii. 6, and of '*our own souls*,' verse 8, does not prove that Timothy was an apostle. Moreover, according to the author of '*Episcopacy tested by Scripture*,' who first, so far as we know, urged these passages in proof of the apostleship of Timothy, this epistle was written ten years, at least, before Paul admonished Timothy, '*Let no man despise thy youth*.' If he had been at least ten years an apostle, he was admitted to that office very young, probably at about the age of twenty. And how shall we account for it that when Paul joins Timothy with himself in salutation to churches, he calls himself an '*apostle*,' and Timothy only a '*brother*'?—vide 2 Cor. i. 1; Col. i. 1; Philemon verse 1. He speaks of Timothy just as he does of Sosthenes, who, we believe, was never supposed to be an apostle; vide 1 Cor. i. 1. At this very time, too, when it is now claimed that Paul calls Timothy an apostle, according to Archbishop Potter, Timothy was attending on Paul as a deacon."

On this passage the following remarks suggest themselves —

The fact that Timothy was an apostle, may, perhaps, be said to be “wrought into the texture of the *treatise*” entitled “Episcopacy Tested by Scripture,” but it is not “wrought into the texture” of the main *argument* therein contained. All that relates to that fact might be struck from the “treatise” without essential injury. Still it *is* a fact, and is therefore adduced with perfect propriety in its bearings on the controversy between our cause and that of parity.

This is the second time the Connecticut Observer has “wrought into the texture” of its columns the opinion of “a biblical critic, second to none in the country,” that Timothy was not an apostle. Is this reasoning? Who can answer a name? Let the critic’s arguments be given, and it may be seen whether they are sound. If the remarks in the Observer of February 14, were the arguments of this eminent critic, they were answered in the Protestant Episcopalian for March, which answer has never, so far as known, been replied to. And if what is now added, in the above extract, be also his, may it not be feared that his fund of reasoning on this subject is running low? At all events, these additional observations, whether his or not, are peculiarly weak, as will now be shown.

First among these new objections to the apostleship of Timothy, at the time 1 Thessalonians was written, is the remark, that he must have been made an apostle very young. The answer is easy, being nothing more than the objection itself—he *was* an apostle at a very early age. Does this fact prove or disprove any thing? Certainly not. Timothy, we know, was very early pious and versed in the Scriptures; whether this was one of St. Paul’s reasons for placing him so soon in the apostleship, cannot now be determined, and is of no consequence; it is enough that Scripture calls him an apostle in the year 54, the date of the epistles to the Thessalonians, when he may have been no more than twenty years old, but was probably twenty-two or three.

Next objection: Why does Paul, in some places, call himself an apostle, and Timothy only a brother? asks the Observer. Really it is too late to inquire, but the fact has not the least bearing on the point in question. The apostles were brethren to each other, the elders were brethren of the apostles, so were the deacons, so were the laity. The circumstance, therefore, of Paul’s calling Timothy a brother, while he calls himself an apostle, proves no more that Timothy was not an apostle, than it does that he was not a clergyman at all, but only a layman.

Next: Paul’s calling Sosthenes a brother, proves just as much as his giving Timothy that appellation.

Lastly: As to Archbishop Potter’s opinion, that Timothy was but a deacon at the time St. Paul terms him an apostle, in 1 Thess. ii. 6, it is obviously a mistake, since that passage decides against him. The cause of the mistake of this able



defender of Episcopacy seems to have been twofold. He overlooked the passage referred to, which speaks of Timothy as an apostle; and he was misled by the word *διακονουντων* in Acts xix. 22, where it is said that Timothy and Erastus "ministered" unto Paul; which he supposes to mean "were Paul's deacons." This is but the old error, so often exposed, of arguing from names instead of facts. On the next page (105,) the Archbishop repeats it; stating that elders were proper bishops, because they are said *επισκοπειν*. He might as well have allowed that Paul himself was but a deacon, because it is written, "Who then is Paul, and who is Apollos, but *ministers διακονοι*, by whom ye believed? But on the fallacy of reasoning from words only of this kind, without facts, or against facts, nothing more need be added; it is fully exposed in "Episcopacy Tested by Scripture."

May I not, in conclusion, venture to express the hope that the evidence for the apostleship of Timothy is strengthened by these ineffectual attempts to overthrow it?

H. U. O.

From the Quarterly Christian Spectator.

## R E V I E W.

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**EPISCOPACY TESTED BY SCRIPTURE.** *By the Right Reverend HENRY U ONDERDONK, D. D., Assistant Bishop of the Protestant Episcopal Church, in the Commonwealth of Pennsylvania.* New-York: published by the Protestant Episcopal Tract Society. pp. 46.

THE history of this tract is this. It was first published as an essay, in the "Protestant Episcopalian" for November and December, 1830. It was then issued in a pamphlet form, without the name of the author. It was next requested for publication by the "Trustees of the New-York Protestant Episcopal Press;" and after being amended by the author, with an addition of several notes, it was printed in the form of a tract, and as such has had an extensive circulation.

The tract is one which has strong claims on the attention of those who are not Episcopalians. The name and standing of the author will give it extensive publicity. The fact that it comes from the "Press" of the Episcopal Church in this country; that it is issued as one of their standing publications, and that it will, therefore, be circulated with all the zeal which usually characterizes associations organized for defending the exclusive views of any religious body; and, most of all, the character of the tract itself, and the ground assumed by it, give it a title to our attention which can be claimed by hardly any *single* tract of the kind ever published in our country. Our views of it may be expressed in one word. It is the best written, the most manly, elaborate, judicious, and candid discussion, in the form of a tract, which we have seen on this subject. Our Episcopalian friends regard it as unanswerable. They have provided amply for its circulation, and rely on its making converts wherever it is perused; and, in a tone which cannot be misunderstood, they are exulting in the fact, that to this day it has been left entirely unnoticed by the opponents of prelacy.\* And we wonder, too, that it has not been noticed. There are men among us who seem to consider the external defence of the Church as intrusted to their peculiar care; who delight to be seen with the accoutrements of the ecclesiastical military order, patrolling the walls of Zion; who parade with much self-complacency, as sentinels, in front of the temple of God; who are quick to detect the movements of external enemies;

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\* Has the tract 'Episcopacy Tested by Scripture' been answered? This, we believe, is neither the first time of asking, nor the second, nor the third.

and who are admirably adapted to this species of warfare. They seem to have little heart for the interior operations of the Church, and seldom notice them, except to suggest doubts of the expediency of some new measure proposed, or to promote discord and strife by laying down rules for the conduct of those who are laboring in the direct work of saving souls. Much do we marvel that these men have suffered this tract to lie so long unnoticed.

We have never regarded the Episcopal controversy with any very special interest. Our feelings lead us to dwell on subjects more directly connected with the salvation of the soul. We have no taste for the species of warfare which is often waged in guarding the outposts of religion. Christianity, we have supposed, is designed to act directly on the *hearts* of men, and we regard it as a matter of very little moment in what particular church the spirit is prepared for its eternal rest, provided the great object be accomplished of bringing it fairly under the influence of the Gospel.

But we propose, for the reasons already suggested, to examine the arguments of this tract. We do it with the highest respect for the author; with a full conviction that he has done ample justice to his cause; that he has urged on his side of the question all that can be advanced; and we enter on the task with sincere pleasure at meeting an argument conducted with entire candor, without misrepresentation, and with a manifest love of truth. Our wish is to reciprocate this candor; and our highest desire is to imitate the chastened spirit, the sober argumentation, and the Christian temper evinced in this tract. It is firm in its principles, but not illiberal; decided in its views, but not censorious; settled in its aims, but not resorting to sophism or ridicule, to carry its points. There is, evidently, in the author's mind, too clear a conviction of the truth of what he advances to justify a resort to the mere *art* of the logician; too manifest a love of the cause in which he is engaged to expose himself to the retort which might arise from lofty declamation, or the expression of angry passions toward his opponents.

One object which we have in view in noticing this tract is, to express our gratification that the controversy is at last put where it should have been at first, on *an appeal to the Bible alone*. Never have we been more disgusted than at the mode in which the Episcopal controversy has usually been conducted. By common consent, almost, the writers on both sides have turned from the New Testament, where the controversy might have been brought to a speedy issue, to listen to the decisions of the fathers; and, as might have been expected, have

“— found no end, in wandering mazes lost.”

It was the policy of the friends of prelacy to do so; and it was the folly of their opponents to suffer them to choose the field of debate, and to weary themselves in an effort to fix the meaning,

to secure the consistency, and obtain the suffrages of the fathers. Full well was it known, we believe, by the friends of Episcopacy in other times, that the New Testament could furnish a most slender support for their claims. In the times of the Papacy it had always been defended by an appeal to the fathers. The system had risen sustained, not even *professedly*, by the authority of the Bible, but by the traditions of the elders. The ranks and orders of the Papal priesthood could be defended only by the authority of a church which claimed infallibility, and which might dispense, therefore, with the New Testament. The reformers came forth from the bosom of the Papacy with much of this feeling. They approached this subject with high reverence for the opinions of past times; with a deference for the fathers, nourished by all the forms of their education, by all existing institutions, and by the reluctance of the human mind to break away from the established customs of ages. On the one hand, the advocates of Episcopacy found their proofs in the *common law* of the Church, the institutions which had existed "time whereof the memory of man runneth not to the contrary;" and, on the other hand, the opponents of prelacy were equally anxious to show that *they* had not departed from the customs of the fathers, and that the defence of their institutions might be found in times far remote, and in records which received the veneration, and commanded the confidence of the Christian world. Into this abyss both parties plunged. In this immense chaos of opinions and interpretations, into these moving, disorganized, jostling elements, where, as in the first chaos, light struggled with darkness, and confusion reigned, they threw themselves, to endeavor severally to find the support of their opinions. "Whatsoever time, or the heedless hand of blind chance," says Milton, "hath drawn down from of old to this present, in her huge drag-net, whether fish or sea-weed, shells or shrubs, unpicked, unchosen, those are the fathers." With those who, according to Mosheim,\* deemed it not only lawful, but commendable to deceive and lie for the sake of truth and piety, it would be singular if *any* point could be settled that involved controversy. With men who held to every strange and ridiculous opinion; to every vagary that the human mind can conceive;† it would be strange if *both* sides in this controversy did not find enough that had the appearance of demonstration to perplex and embarrass an opponent *ad libitum*. In examining this controversy as it was conducted in former times, we have been often amused and edified at the perfect complacency with which a passage from one of the fathers is adduced in defence of either side of the question, and the perfect ease with which, by a new translation, or by introducing a few words of the context, or more frequently by an appeal to some other part

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\* Murdoch's Mosheim, vol. i. p. 159.

† See Tillemont's Ecclesiastical History, *passim*.

of the same author, not studious himself of consistency, and probably having no settled principles, the passage is shown to mean just the contrary; and then again a new version, or yet another quotation, shall give it a new aspect and restore it to its former honors.\* Thus the fathers became a mere football between the contending parties; and thus, in this controversy, the weary searcher for truth finds no solid ground. Eminently here "he which is *first* in his cause seemeth just; but his neighbor cometh and searcheth him." Prov. xviii. 17. To this wearisome and unsatisfactory toil he is doomed who will read all the older controversies on Episcopacy. There he,

" O'er bog, or steep, through strait, rough, dense or rare,  
With head, hands, wings or feet, pursues his way,  
And swims, or sinks, or wades, or creeps, or flies."

Were we to adduce the most striking instance of the plastic nature of this kind of proof, we should refer to the epistles of Ignatius. To our eyes, they seem to be a plain straight forward account of the existence of Presbyterianism in his time. They are substantially such a description as a man would give, writing in the inflated and exaggerated manner in which the orientals wrote, of Presbyterianism as it exists in the United States. Yet it is well known that with the utmost pertinacity those letters have been adduced as proving the doctrine of Episcopacy. And so confident have been the assertions on the subject, that not a few Non-episcopalians have given them up as unmanageable, and have stontly contended, what may be very true, that no inconsiderable part of them are forgeries.

Any man can see what a hopeless task is before him if he endeavors to settle this controversy by the authority of the fathers. The waste of time, and talent, and learning, on this subject, is fitted deeply to humble the heart. And even yet the passion has not ceased. Even now, men high in office and in rank, leave the New Testament and appeal to the fathers. Episcopacy is discarded, not principally because the New Testament is a stranger to it, but because Jerome was not a prelatist; it is rejected, not because it cannot be made out from the Bible, but because it is a matter of debate whether the fathers teach it or not.

From this unprofitable and endless litigation we are glad to turn to the true merits of the case. We rejoice sincerely that one man can be found who is willing to bring to this subject the great principle of the Protestant reformation, that *all* religious opinions are to be tested by the Scriptures. And we especially rejoice to see this principle so decisively advanced by a man of the talents and official rank of Dr. Onderdonk; and that it is so prominently avowed, by sending forth from the "Protestant Episcopal Press" a tract defending this principle.

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\* See the Letters of Dr. Miller and Dr. Bowden on Episcopacy, *passim*.

It indicates a healthy state of things in the Episcopal Church in this country. It will save endless disputes about words, and much useless toil in endeavoring to give consistency and sense to the fathers. This mode of reasoning, too, will soon decide the controversy. Long have we wished to see this matter brought to so obvious and so just an issue; and long have we expected that, when this should be the case, the matter would be soon decided. Hereafter let it be held up as a great principle, from which, neither in spirit nor in form, we are ever to depart, that if the peculiar doctrines of Episcopacy are not found in the Scriptures they are to be honestly abandoned, or held, as Cranmer held them, as matters of mere expediency. Let this truth go forth, never to be recalled, and let every man who attempts to defend the claims of bishops appeal to the Bible alone. On this appeal, with confidence, we rest the issue of this case.

The great principle on which the argument in this tract is conducted is indicated in its title; it is further stated at length in the tract itself. Thus, in the opening sentence, "The claim of Episcopacy to be of divine institution, and therefore obligatory on the Church, rests fundamentally on the one question—Has it the authority of Scripture? If it has not, it is not necessarily binding." Again, on the same page, "No argument is worth taking into the account, that has not a palpable bearing on the clear and naked topic—the scriptural evidence of Episcopacy." Having stated this principle, the writer proceeds to remark, that "the argument is obstructed with many extraneous and irrelevant difficulties, which, instead of aiding the mind in reaching the truth on that great subject, tend only to divert it and occupy it with questions not affecting the main issue." The first object of the "essay" is then stated to be, "to point out some of these extraneous questions and difficulties, and expose either their fallacy or their irrelevancy." "The next object will be to state the scriptural argument."

In pursuing this plan, the writer introduces and discusses, as one of these extraneous difficulties, the objection that Episcopacy is inimical to a free government. He next notices, as "another of these extraneous considerations, the comparative standing in *piety*, as evinced by the usual tokens of moral and spiritual character, of the members respectively of the Episcopal and Non-episcopal churches." A third "suggestion" noticed is, "that the *external* arrangements of religion are but of inferior importance, and that therefore all scruple concerning the subject before us may be dispensed with." p. 5. A fourth, "apparently formidable, yet extraneous difficulty often raised, is, that Episcopal claims unchurch all Non-episcopal denominations." p. 6. This consequence, the author of the tract says is not by him allowed. "But granting it to the fullest extent," it is asked, "what bearing has it on the truth of the single proposition that Episcopacy is of divine ordinance?" A fifth among these extraneous points, is "the practice of adducing the authority of



individuals, who, although eminent in learning and piety, seem at least to have contradicted themselves or these public standards on the subject of Episcopacy." p. 7. The last objection noticed, as not affecting the ultimate decision of the controversy, is, "that though the examples recorded in Scripture should be allowed to favor Episcopacy, still that regimen is not there explicitly commanded." p. 9.

To most of the observations under these several heads we give our hearty assent. And it will be perceived that the controversy is thus reduced to very narrow limits; and that, if these principles are correct, numberless tomes which have been written on both sides of the question, are totally useless. We are glad that all this extraneous matter is struck off, and should rejoice if every consideration of this kind were hereafter to be laid out of view.

In discussing the second topic proposed, "the *scriptural evidence* relating to this controversy," (p. 11,) the first object of Dr. Onderdonk is to state the precise point in debate. It is then observed that "parity declares that there is but one *order* of men authorized to minister in sacred things, all of this order being of equal grade, and having inherently equal spiritual rights. Episcopacy declares that the Christian ministry was established in *three orders*, called ever since the apostolic age, bishops, presbyters or elders, and deacons, of which the highest only has a right to ordain and confirm, that of general supervision in a diocese, &c." p. 11. The main question is then stated, correctly, to be, that "concerning the superiority of bishops;" and the object of the essay is to prove that, according to the New Testament, *such* an order existed, and was clothed with such peculiar powers, p. 11. Let it not be forgotten that this is the main point in the case, and that if this is not made out, so as to be binding on the Church *every where*, the claims of Episcopacy fall to the ground.

In endeavoring to establish this point, the author maintains, "that the apostles ordained," and denies that elders (presbyters) ever did. p. 14. In supporting this position the plan of argument is to show, that "the apostles and elders had *not* equal power and rights." p. 14. An attempt is, therefore, made to prove that the difference between the two orders is, that the former had the power of ordination, the latter not. In pursuing the reasoning (p. 16) the writer endeavors to show, that "there is no scriptural evidence that mere elders (presbyters) ordained." Under this branch of the argument, he examines the texts which have usually been adduced in favor of Presbyterian ordination. Having shown, as he supposes, that these passages do *not* prove that they did thus ordain. Dr. O. next proceeds to the last branch of the subject, viz., that "this distinction between elders and a grade superior to them, in regard especially to the power of ordaining, was so persevered in, as to indicate that it was a *permanent* arrangement, and not designed to be but temporary." p. 23.

This is the outline of the argument. It manifestly embraces the essential points of the case. And if these positions cannot be maintained, Episcopacy has no binding obligation on men, and such a claim should be at once abandoned. This argument we propose, with great respect, but with entire freedom, to examine. And we expect to show that the point is *not* made out, that the New Testament has designated a superior rank of church officers, intrusted with the sole power of ordination, and general superintendence of the Church.

In entering on this discussion, we shall first endeavor to ascertain the *real* point of the controversy, and to show that the scripture authorities appealed to, do *not* establish the point maintained by Episcopalians. In pursuance of this, we remark, that the burden of proof lies wholly on the friends of Episcopacy. They set up a claim—a claim which they affirm to be binding on all the churches of every age. It is a claim which is specific, and which must be made out, or their whole pretensions fall. In what predicament it may leave other churches is not the question. It would not prove Episcopacy to be of divine origin, could its friends show that Presbyterianism is unfounded in the Scriptures; or that Congregationalism has no claims to support; or that Independency is unauthorized; or even that lay-ordination is destitute of direct support. The question after all might be, whether it was the design of the Apostles to establish *any* particular form of church government, any more than to establish a fixed mode of civil administration? This question we do not intend to examine now, neither do we design to express any opinion on it. We say only, that it is a question on which much may be said, and which should not be considered as settled in this controversy. The specific point to be made out is, that there is scriptural authority for that which is claimed for the bishops. And we may remark further, that this is not a claim which can be defended by any doubtful passages of Scripture, or by any very circuitous mode of argumentation. As it is expected to affect the whole organization of the Church; to constitute, in fact, the peculiarity of its organization; and to determine, to a great extent at least, the validity of all its ordinances, and its ministry; we have a right to demand that the proof should not be of a doubtful character, or of a nature which is not easily apprehended by the ordinary readers of the New Testament.

We repeat now, as of essential importance in this controversy, that the burden of proof lies on the friends of Episcopacy. It is theirs to make out this specific claim. To decide whether they can do so, is the object of this inquiry.

The first question then, is, What *is* the claim; or, what is the essential point which is to be made out in the defence of Episcopacy? This claim is stated in the following words: (p. 11 :) "Episcopacy declares, that the Christian ministry was established in *three orders*, called, ever since the apostolic age, bishops

presbyters or elders, [if so, why do they *now* call the second order *priests*?] and deacons, of which the highest only has the right to ordain and confirm, that of the chief administration in a diocese, and that of the chief administration of spiritual discipline, besides enjoying all the powers of the other grades." The main question, as thus stated, relates to the authority of bishops, and the writer adds, "If we cannot authenticate the claims of the Episcopal office, (the office of bishops,) we will surrender those of our deacons, and let all power be confined to the one office of presbyters." The same view of the main point of the controversy is given by Hooker, in his Ecclesiastical Polity, b. vii. § 2.

It will be seen that *several* claims are here set up in behalf of bishops. One is, the right of ordination: a second, that of confirmation; a third, that of general supervision; a fourth, that of the general administration of discipline. These are separate points to be made out, and a distinct argument might be entered into to show that *neither* of them is founded on the authority of the Scriptures. To enter on this discussion would require more time and space than we can now spare. Nor is it necessary, for we presume the Episcopalian would be willing to stake the whole cause on his being able to make out the authority of *ordination* to lie solely in the bishop. For, obviously, if *that* cannot be made out, all the other pretensions are good for nothing; and, as the writer of this tract limits *his* inquiries to this single point, we shall confine our remarks to this also.

The question then is, Has a bishop the sole power of ordaining? Is setting apart to a sacred office,—to the office of preaching and administering the sacraments, confined in the New Testament exclusively to this order of ministers? The Episcopalian claims that it is. We deny it, and ask him for the explicit proof of a point so simple as this, and one which we have a right to expect he will make out, with very great clearness, from the sacred Scriptures.

The first proof adduced by the author is, that the apostles had the sole power of ordaining. This is a highly important point in the discussion, or rather, the very hinge of the controversy. We cannot, therefore, but express our surprise, that a writer who can see the value and bearing of an argument so clearly as Dr. Onderdonk, should not have thought himself called upon to devote more than *two* pages to its direct defence; and that, without adducing any explicit passages of the New Testament. The argument stated in these two pages, or these parts of *three* pages, (14, 15, 16,) rests on the assumption that the apostles *ordained*. "That the apostles ordained, all agree." Now, if this means any thing to the purpose, it means that they ordained *as apostles*; or that they were set apart to the apostolic office for the *purpose* of ordaining. But this we shall take the liberty to deny, and to prove to be an unfounded claim. Having made this assumption, the writer adds, that a *distinction* is observed in the

New Testament, between "the apostles *and* elders," the "apostles, *and* elders, *and* brethren." He next attempts to show, "that this distinction was not made because they "were appointed by CHRIST personally," nor because "they had seen our LORD after his resurrection;" nor "because of this power of working miracles;" and then the writer adds, "It follows, therefore, or *will not at least be questioned*,"—a qualification which, by the way, seems to look as if the writer had himself no great confidence in the consecutiveness of the demonstration, "that the apostles were distinguished from the elders, because they were *superior* to them in ministerial power and rights." p. 15. This is the argument, and this is the whole of it. On the making out of this point depends the stupendous fabric of Episcopacy. Here is the corner-stone on which rests the claims of bishops; this the position on which the imposing and mighty superstructure has been reared. Our readers will join with us in our amazement, that this point has not been made out with a clearer deduction of arguments, than such as were fitted to lead to the ambiguous conclusion, "it follows, therefore, or—."

Now, the only way of ascertaining whether this claim be well founded, is to appeal at once to the New Testament. The question, then, which we propose to settle now, is, Whether the Apostles were chosen for the *distinctive* and *peculiar* work of ordaining to sacred offices? This the Episcopalian affirms. 'Thus we take the liberty of calling in question.

The Evangelists have given three separate and full accounts of the appointment of the Apostles. One is recorded by Matthew ch. x.; another by Mark, iii. 12, &c.; the third by Luke, ch. vi. They were selected from the other disciples, and set apart to their work with great solemnity. Luke vi. 'The act was performed in the presence of a great multitude, and after the Saviour had passed the night in prayer to God. Luke vi. 12. The instructions given to them on the occasion occupy, in one part of the record, (Matt.) the entire chapter of forty-two verses. The directions are given with very great particularity, embracing a great variety of topics, evidently intended to guide them in all their ministry, and to furnish them with ample instruction as to the nature of their office. They refer to times which should follow the death of the Lord JESUS, and were designed to include the whole of their peculiar work. Matt. x. 17-23.

Now, on the supposition of the Episcopalian, that the peculiarity of their work was to *ordain*, or that "they were distinguished from the elders because they were *superior* to them in ministerial powers and rights," (p. 15,) we cannot but regard it as unaccountable that we find not one word of this here. 'There is not the slightest allusion to any such distinguishing "power and rights." There is nothing which can be *tortured* into any such claim. This is the more remarkable, as on another occasion he sent forth seventy disciples at one time, (Luke x. 1-16,) usually regarded by Episcopalians as the foundation of the

*second* order of their ministers: (see "The Scholar Armed: ") and there is not the slightest intimation given that *they* were to be inferior to the apostles in the power of ordaining or superintending the churches. We do not know what explanation the Episcopalian will give of this remarkable omission in the instructions of the primitive bishops.

This omission is not the less remarkable in the instructions which the Lord Jesus gave to these same Apostles, after his resurrection from the dead. At *that* time we should assuredly have expected an intimation of the existence of some such peculiar power. But not the slightest hint occurs of any such exclusive authority and superintendence. Matthew, (xxviii. 18-20,) Mark (xvi. 15-18,) and Luke (xxiv. 47-49,) have each recorded these parting instructions. They have told us that he directed them to remain in Jerusalem (Luke) until they were endued with power from on high, and then to go forth and preach the Gospel to every creature; but not a solitary syllable about any *exclusive power of ordination*; about their being a peculiar order of ministers: about their *transmitting* the peculiarity of the apostolic office to others. We should have been glad to see some explanation of this fact. We wish to be apprized of the reason, if any exist, why, if the peculiarity of their office consisted in "*superiority* of ministerial powers and rights," neither at their election and ordination, nor in the departing charge of the Saviour, nor in any intermediate time, we ever hear of it; that even the advocates for the powers of the bishop never *pretend* to adduce a solitary expression that can be construed into a reference to any such distinction.

We proceed now to observe, that there is *not any where else in the New Testament*, a statement that this was the peculiarity of their apostolic office. Of this any man may be satisfied who will examine the New Testament. Or he may find the proof in a less laborious way, by simply looking at the fact, that neither Dr. Onderdonk, nor any of the advocates of Episcopacy, pretend to adduce any such declaration. The Apostles often speak of themselves; the historian of their doings (Luke) often mentions them; but the place remains yet to be designated, after this controversy has been carried on by keen-sighted disputants for several hundred years, which speaks of any such peculiarity of their office.

This point, then, we shall consider as settled, and shall feel at liberty to make as much of it as we possibly can in the argument. And we might here insist on the strong *presumption* thus furnished, that this settles the case. We should be very apt to regard it as decisive in any other case. If two men go from a government to a foreign court, and one of them claims to be a plenipotentiary, and affirms that the other is a mere private secretary, or a consul, we expect that the claimant will sustain his pretensions by an appeal to his commission or instructions. If he maintains that this is the *peculiarity* of his



office, though he may "enjoy all the powers of the other grades," (p. 11,) we expect to find this clearly proved in the documents which he brings. If he is mentioned by no *name* that designates his office, as the Episcopalian admits the bishop is not, (pp. 12, 13,)—if his commission contains no such appointment, and if we should learn that *specific* instructions were given to him at his appointment, and again repeated in a solemn manner when he left his native shores,—we should at least look with strong suspicions on these remarkable claims. Would not any foreign court decide at once that such pretensions, under such circumstances, were utterly unfounded?

We proceed now to inquire, whether it is possible to ascertain the *peculiarity* of the apostolic office? for it must be conceded that there was *something* to distinguish the apostles from the other ministers of the New Testament. Here, happily, we are in no way left in the dark. The Saviour, and the Apostles, and sacred writers themselves, have given an account which cannot be easily mistaken; and our amazement is, that the writer of this tract has not adverted to it. The first account which we adduce is from the lips of the Saviour himself. In those solemn moments when he was about to leave the world,—when the work of atonement was finished,—and when he gave the Apostles their final commission, he indicated the nature of their labors, and the peculiarity of their office, in these words: (Luke xxiv. 48:) "*And ye are WITNESSES of these things.* And, behold, I send the promise of my Father upon you," &c. The object of their special appointment, which he here specifies, was, that they should be WITNESSES to all nations. (Comp. v. 47, and Matthew xxviii. 18, 19.) The "things" of which they were to bear witness, he specifies in the preceding verse. They were *his sufferings in accordance with the predictions of the prophets*: "thus it is written, and thus it behoved CHRIST to suffer;" and *his resurrection from the dead*: "and to rise from the dead the third day." These were the points to bear "witness," to which they had been selected; and these were the points on which they, in fact, insisted in their ministry. See the Acts of the Apostles, *passim*.

We would next remark, this is *expressly declared* to be the "peculiarity" of the apostolic office. It was done so at the election of an apostle to fill up the vacated place of Judas. Here, if the *peculiar* design had been to confer "superiority in ministerial rights and powers," we should expect to be favored with some account of it. It was the very time when we should expect them to give an account of the reason why they filled up the vacancy in the college of apostles, and when they actually did make such a statement. Their words are these: (Acts i. 21, 22:) "Wherefore, of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day when he was taken up from us, *must one be ordained to be a witness WITH*



US of *his resurrection*." This passage we consider to be absolutely decisive on the point before us. It shows, first, for what purpose they ordained *him*; and, second, that *they* were ordained for the *same* purpose. Why do we hear nothing on this occasion of their "superiority of ministerial rights and powers?" why nothing of their peculiar prerogative to ordain? why nothing of their "general superintendence" of the Church? Plainly, because they had conceived of nothing of this kind, as entering into their original commission and peculiar design. For this purpose of bearing *testimony* to the world of the fact of the resurrection of the Messiah, they had been originally selected. For this they had been prepared, by a long intimate acquaintance with the Saviour. They had seen him; had been with him in various scenes, fitted to instruct them more fully in his designs and character; had enjoyed an intimate personal friendship with him, (1 John i. 1,) and were thus qualified to go forth as "witnesses" of what they had seen and heard; to confirm the great doctrine that the Messiah had come, had died, and had risen, according to the predictions of the prophets. We just add here, that these truths were of sufficient importance to demand the appointment of twelve honest men to give them confirmation. It has been shown, over and over again, that there was consummate wisdom in the appointment of witnesses *enough* to satisfy any reasonable mind, and yet not so many as to give it the appearance of tumult or popular excitement. The truth of the whole scheme of Christianity rested on making out the fact, that the Lord Jesus had risen from the dead; and the importance of that religion to the welfare of mankind, demanded that this should be substantiated to the conviction of the world. Hence the anxiety of the eleven to complete the number of the original witnesses selected by the Saviour, and that the person chosen should have the same acquaintance with the facts that they had themselves.

It is worthy, also, of remark, that in the account which the historian gives of their labors, *this* is the main idea which is presented. Acts ii. 32. "This Jesus hath God raised up, whereof *we are witnesses*;" v. 32, "And we are *witnesses* of these things;" x. 39-41, "And we are *witnesses* of all things which he did, both in the land of the Jews and in Jerusalem, whom they slew and hanged on a tree. Him God raised up the third day, and showed him openly; *not to all the people, but unto WITNESSES chosen before of God, even unto us*," &c. In this place we meet with another explicit declaration, that this was the object of their original appointment. They were "chosen" for this, and set apart in the holy presence of God to this work. Why do we not hear any thing of "their superiority in ministerial rights and powers?" Why not an intimation of the power of confirming, and of general superintendence? We repeat that it is not possible to answer these questions, except on the supposition that they did not regard

any such powers as at all entering into the peculiarity of their commission.

Having disposed of *all* that is said in the New Testament, so far as we know, of the original design of the appointment to the apostolic office, we proceed to another and somewhat independent source of evidence. The original number of the apostles was twelve. The design of their selection we have seen. For important purposes, however, it pleased God to add to their number one, who had *not* been a personal attendant on the ministry of the Saviour, and who was called to the apostleship four years after the crucifixion and resurrection of CHRIST. Now this is a case, evidently, which must throw very important light on our inquiries. It is independent of the others. And, as he was not a personal observer of the life and death of JESUS; as he was not an original "witness" in the case, we may expect in the record of *his* appointment, a full account of his "superiority in ministerial rights and powers." If such superiority entered into the peculiarity of the apostolic office, this was the very case where we expect to find it. His conversion was *subsequent* to the resurrection. He was to be employed extensively in founding and organizing churches. He was to have intrusted to him almost the entire Pagan world. Comp. Rom. xv. 16. His very business was one that seemed to call for some specific account of "superiority in ministerial rights," if any such rights were involved in the apostolic office. How natural to expect a statement of such rights; and an account of the "general superintendence" intrusted to him, as an apostle! Let us look, therefore, and see how the case stands. We have three distinct accounts of his conversion and appointment to the apostleship, in each of which the *design* of his appointment is stated. Acts xxii. 14, 15. In his discourse before the Jews he repeats the charge given to him by Ananias, at Damascus: "The God of our fathers hath chosen thee, &c. For thou shalt be his WITNESS unto all men of what thou hast seen and heard." Again (Acts xxvi. 16,) in his speech before Agrippa, Paul repeats the words addressed to him by the Lord JESUS in his original commission: "I have appeared unto thee *for this purpose*, to make thee a minister *ἐμπέριον* and a WITNESS of those things," &c. Again, (Acts xxiii. 11,) in the account which is given of his past and future work, it is said: "As thou hast *testified* of me in Jerusalem, so must thou bear *witness* also at Rome."

This is the account which is given of the call of Saul of Tarsus to the apostolic office. But where is there a single syllable of any "superiority in ministerial powers and rights," as constituting the peculiarity of his office? We respectfully ask the writer of this tract, and all other advocates of Episcopacy, to point to us a "light or shadow" of any such Episcopal investment. We think their argument demands it. And if there is no such account, neither in the original choice of the twelve, nor in the appointment of Matthias, nor in the selection of the

Apostle to the Gentiles; we take the liberty to insist with firmness on a satisfactory explanation of the causes which operated to produce the omission of the very *gest* of their office according to Episcopacy. We insist on being told of *some* reasons, prudential or otherwise, which made it proper to pass over the very vitality of the original commission.

But we have not done with the apostle Paul. He is too important a "witness" for us, as well as for the purpose for which he was appointed, to be dismissed without further attention. It has been remarked already, that he was not a personal follower of JESUS of Nazareth, and was not present at his death and ascension. It may be asked, then, how could he be a witness, in the sense and for the purposes already described? Let us see how this was provided for. We transcribe the account from his own statement of the address made to him by Ananias. Acts xxii. 14. "The God of our fathers hath chosen thee, that thou shouldst know his will, *and see that Just One, and shouldst hear the words of his mouth.*" That he *had* thus seen him, it is not necessary to prove. See 1 Cor. xv. 8; Acts ix. 5, 17. The inference which we here draw is, that he was permitted to *see* the Lord JESUS in an extraordinary manner, for the express purpose of qualifying him to be invested with the *peculiarity of the apostleship*. This inference, sufficiently clear from the very statement, we shall now proceed to put beyond the possibility of doubt.

We turn, then, to another account which Paul has given of his call to the apostleship, 1 Cor. ix. 1, 2; "Am I not an apostle? Am I not free? Have I not seen JESUS CHRIST our Lord?" We adduce this passage as proof, that to *have seen* JESUS CHRIST was considered as an indispensable qualification for the apostleship. So Paul regarded it in his own case. We adduce it also for another purpose, viz., to strengthen our main position, that the Apostles were designated to their office specifically as *witnesses* to the character and resurrection of CHRIST. If this was *not* the design, we ask, Why does Paul appeal to the fact that he had *seen* the Saviour, as proof that he was *qualified* to be an apostle? And we further ask, with emphasis, If the Apostles, as Episcopalians pretend, did, in virtue of their office, possess "superiority in ministerial powers and rights," why did not Paul once *hint* at the fact in this passage? His express object was to vindicate his claim to the apostleship. In doing this, he appeals to that which *we* maintain to have constituted the peculiarity of the office, his being "*witness*" to the Saviour. In this instance we have a circumstance of which Paley would make much in an argument, if it fell in with the design of the "Horræ Paulinæ." We claim the privilege of making as much of it upon the question, whether the peculiarity of the apostolic office was "*superiority* of ministerial powers and rights."

We have now examined all the passages of Scripture which state the design of the apostleship. And we have shown, if we

mistake not, that the ground of the distinction between the "apostles *and* elders," "the apostles, *and* elders, *and* brethren," was not that the former had superiority of "ministerial powers and rights." We might leave the argument here; for if the Episcopalians cannot make out *this* point to entire satisfaction, all that is said about *successors* in the apostolic office, and about perpetuating apostleship, must be nugatory and vain. But we have an independent topic of remark here; and one which bears on the subject, therefore, with all the force of a cumulative argument. To the consideration of this, we are led by the next position of Dr. Onderdonk. This is stated in the following words: that "there was *continued*, as had begun in the apostles, an order of ministers *superior* to the elders," p. 16. This he attempts to prove, on the ground "that there is no scriptural evidence that mere elders (presbyters) ordained." pp. 16-23. And that "the above distinction between elders and a grade superior to them, in regard especially to the power of ordaining, was so persevered in as to indicate that it was a *permanent* arrangement, and not designed to be but temporary." pp. 23-29. We shall reverse the order of this argument.

In the inquiry, then, whether this distinction was *continued*, or persevered in, we might insist on what has been already shown, as decisive. If the original distinction was what we have proved it to be, it could *not* be persevered in, without (as in the case of Paul) a personal direct manifestation of the ascended Saviour, to qualify every future incumbent for the apostleship. 1 Cor. ix. 1. No modern "bishop," we presume, will lay claim to this. The very supposition that any such revelation was necessary, would dethrone every prelate, and prostrate every mitre in Christendom.

But we have, as before remarked, an independent train of arguments on this point. It is evident that the whole burden of proof here lies on the Episcopalian. He maintains that such an original distinction existed, and that it was perpetuated. Both these positions we deny. The first we have shown to be unfounded, and have thus virtually destroyed the other. We proceed, however, to the comparatively needless task of showing that Dr. Onderdonk's *second* position is equally unfounded. His evidence we shall examine as we find it scattered throughout the tract before us.

The first argument is, that "some are named apostles in Scripture, who were not thus appointed, (i. e. by the Saviour himself,) as Matthias, Barnabas, and probably James, the brother of our Lord, all ordained by mere human ordainers. Silvanus also, and Timothy, are called "apostles;" and besides Andronicus and Junia, others could be added to the list. p. 15.

The argument here is, that the *name* "apostle" is given to them, and that they held, therefore, the peculiar *office* in question. But the mere circumstance that they had this *name*, would not of itself establish this point. It is not necessary, we

presume, to apprise our readers, that the word *apostle* means *one who is sent*, and may be applied to any person employed to deliver a message; and in a general sense, to any minister of religion, or to any one *sent*, to proclaim the message of life. Thus in John xiii. 16, it is applied to *any* messenger, sustaining the same relation to one who sends him that the servant does to his master. "The servant is not greater than his lord, [master] neither he that is sent, ἀπόστολος, greater than he that sent him." Thus it is applied (Philip. ii. 25) to Epaphroditus not as an apostle in the specific sense of the term, but as *a messenger*, sent by the Church at Philippi to supply the wants of Paul. (Comp. Philip. iv. 18.) "Epaphroditus, my brother and companion in labor, but *your messenger*," ὑμῶν δὲ ἀπόστολον, *your apostle*. Thus also in 2 Cor. viii. 23, it is applied to the "brethren," "the messengers of the churches;" "our brethren are the messengers of the churches," ἀπόστολοι ἐκκλησιῶν. These passages show, beyond a question, that the name is often used in the New Testament in its *generic* signification, and, consequently, the mere fact that it is applied to an individual, is not proof that he was an apostle in its specific sense,—the only sense which would be of value in the argument of the Episcopalian. The *connexions*, the circumstances, are to determine its meaning. We make this remark, in accordance with the judicious observation of Dr. Onderdonk, p. 13, "*A little reflection and practice will enable any of our readers to look in Scripture for the several sacred OFFICES, independently of the NAMES there or elsewhere given to them.*"

The question then is, whether the name *apostle* is so given to the persons here designated, as to show that it is used in its strict specific sense.

The first case is that of "Matthias." The *reason* why the name was given to him we have already shown. He was an apostle in the *strict, proper* sense, because he was chosen to be a "witness" of the resurrection of the Saviour. Acts i. 22.

The second case is that of Barnabas. He is once called an apostle. (Acts xiv. 14.) That he was not an apostle in the strict, proper sense, Dr. Onderdonk has himself most laboriously and satisfactorily proved. In his argument against Presbyterian ordination, (pp. 16, 17,) he has taken much pains to show that Barnabas was set apart (Acts xiii. 1-3) "to a special missionary work;" "was merely set apart to a particular field of duty;" that is, was sent as a messenger of the Church to perform a particular piece of work. It is observable that before this, Barnabas is called merely "a prophet and teacher;" (Acts xiii. 1-11;) that he is called an *apostle* in immediate connexion with this designation, and nowhere else. Acts xiv. 14. How Dr. Onderdonk, after having shown so conclusively, as we think, that the transaction at Antioch was not a Presbyterian ordination; that it was a mere *designation to a particular field of labor*, should persist in maintaining that Barnabas was an apostle, in the strict



sense, as having a "superiority of ministerial rights and powers," we profess our inability to conceive. We shall thus dismiss the case of Matthias and Barnabas.

The next case is "*probably* James, the brother of our Lord." The use of the word *probably*, here, shows a wish to *press* cases into the service, which we regret to see in a tract making strong pretensions to strict demonstration: (comp. pp. 3, 11, 16, 23, &c. :) but it evinces a *deficiency* of strong, palpable instances, which betrays the conscious feebleness of the argument. "James, the Lord's brother," is *once* mentioned as an apostle: Gal. i. 19. But it could not have escaped the recollection of Dr. Onderdonk that there were *two* of the name of *James* among the Apostles in the specific sense of the term; viz. James the brother of John, and son of Zebedee, and *James the son of Alphaeus*. Matt. x. 3; Luke vi. 15. Nor can it be unknown to him, that the word *brother* was used by the Hebrews to denote a relative more remote than that which is designated by the ordinary use of the word among us; and that *Alphaeus* was probably a connexion of the family of our Lord. What proof, then, is there, that he was not referred to in the passage before us? As this case is alleged to have only a *probability* in its favor, we consider it disposed of.

Sylvanus and Timothy are the next mentioned. As their claim to be considered *apostles* rests on the same foundation, so far as the *name* is any evidence, we shall dispose of these cases by considering that of Timothy at length in a subsequent part of the argument.

The remaining cases are those of Andronicus and Junia. The foundation for their claim to be enrolled as apostles, is the following mention of them by Paul: Rom. xvi. 7: "Salute Andronicus and Junia, my kinsmen, *who are of note among the Apostles*," οἱ τινὲς εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις. On this claim we remark; (1.) Admitting that they are here *called* apostles, the name, as we have proved, does not imply that they had any "superiority of ministerial rights and powers." They might have been distinguished as messengers, or laborers, like Epaphroditus. (2.) It is clear that the Apostle did not *mean* to give them the name of *apostles* at all. If he had designed it, the phraseology would have been different. Comp. Rom. i. 1; 1 Cor. i. 1; 2 Cor. i. 1; Philip. i. 1. (3.) All that the expression *fairly* implies, is, that they, having been early converted, (Rom. xvi. 7,) and being acquainted with the Apostles at Jerusalem, were held *in high esteem by them*; the Apostles regarded them with confidence and affection. We consider this case, therefore, as disposed of.\*

The next point of proof in the tract before us, "that the dis-

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\* Dr. Onderdonk says that Calvin, in his Institutes, "allows Andronicus and Junia to have been apostles;" but he ought to have added that Calvin, in his Commentary on the passage, written at a later period, denies that they were apostles in the *specific* sense of the term.



inction between elders and a grade superior to them. in regard especially to the power of ordaining, was so persevered in as to indicate that it was a *permanent* arrangement," is drawn from the charge given by the Apostle Paul to the elders of Ephesus. Acts xx. 28-35. The point of this evidence, as we understand it, is this. Paul charges the elders at Ephesus to "take heed to themselves,"—"to take heed to all the flock over which the HOLY GHOST had made them overseers,—to feed the Church of God,—to watch against the grievous wolves that would assail the flock," &c. In all this, we are told, there is not a word respecting the power of ordaining, nor any thing which shows that they had the power of clerical discipline. "No power is intimated to depose from office one of their own number, or an unsound minister coming among them." They are to "tend" or "rule" the flock as shepherds; "for shepherds do not tend and rule shepherds." pp. 23, 24.

This is affirmed to be the sole power of these elders. In connexion with this we are asked to read the Epistles to Timothy,—the power there given "personally to Timothy at Ephesus," (p. 23,) or as it is elsewhere expressed. "Compare now with this sum total of power assigned to mere elders, or presbyters, that of *Timothy* at Ephesus, the very city and region in which those addressed by Paul, in Acts xx., resided and ministered." p. 25. In those epistles it is said that the "right of governing the clergy, and ordaining, is ascribed to him personally;" and numerous undisputed passages are then adduced, to show that Timothy is addressed as having this power. 1 Tim. i. 18; iii. 14, 15; iv. 6; i. 3; v. 19-21, &c., &c.

Now this argument proceeds on the following *assumptions*, viz.—1. That Timothy was called an apostle; was invested with the same powers as the Apostles, and was one of their *successors* in the office. 2. That he was, at the time when Paul gave his charge to the elders at Miletus, bishop of Ephesus. 3. That the "elders" summoned to Miletus, were ministers of the Gospel of the second order, or as they are now termed, usually, *priests*, in contradistinction from bishops and deacons. If these points are not made out from the New Testament, or if any one of them fails, this argument for "Episcopacy Tested by Scripture," will be of no value. We shall take them up and dispose of them in their order.

The first claim is, that Timothy is called an "apostle," and was, therefore, clothed with apostolic powers. This claim is advanced on p. 15. "Silvanus also, and Timothy, are called 'apostles,'" and the claim is implied in the whole argument, and is essential to its validity. The *proof* on which this claim is made to rest, is contained in 1 Thess. i. 1, compared with 1 Thess. ii. 6. Paul, Silvanus, and Timothy, are joined together in the commencement of the epistle, as writing it to the Church at Thessalonica; and in ch. ii. 6, the following expression occurs, 'Nor of man sought we glory—when we might have been bur-

densome as the *apostles* of CHRIST." This is the sole proof of the *apostleship* of Timothy,—of which so much is made in the Episcopal controversy, and which is usually appealed to as itself sufficient to settle the question.

Now, without insisting on the point which we have made out, that the apostolic office was conferred not to impart "superiority of ministerial rights and powers," but to establish every where the great doctrine of the truth of Christianity, and that, consequently, *if* Timothy is called an apostle, it is only in the generic sense of the word, to which we have adverted, and that Paul might also on this occasion speak of himself, as joined with Timothy and Silvanus, as *a messenger* of the churches; (comp. Acts xiii. 2; xiv. 14; Rom. xvi. 25; 2 Cor. viii. 23;) not to insist on this position, we shall dispose of this claim by the following considerations. 1. The passage does not fairly imply that Timothy was even called an apostle. For it is admitted in the tract, (p. 15,) that "it is not unusual for St. Paul to use the plural number of himself only." It is argued indeed, that the words "apostles," and "our own souls," (v. 8,) being inapplicable to the singular use of the plural number, hence the "three whose names are at the head of the epistle, are here spoken of jointly." But if Paul used the plural number as applicable to himself, would it not be natural for him to continue its use, and to employ the adjectives, &c., connected with it in the same number? Besides, there is conclusive evidence that Paul did *not* intend to include the "three" named at the head of the epistle, in his expression in ver. 6. For in the verses immediately preceding, mention is made that "*we* had suffered before, and were shamefully treated, as ye know, at Philippi," &c. Now it is capable of demonstration, that *Timothy* was *not* present at that time, and was not engaged in those labors, or subjected to those sufferings at Philippi. Acts xvi. 12, 19; xvii. 1-4. It follows, therefore, that Paul did *not* intend here, to imply that "the three named at the head of the epistle" were apostles; and that he either intended to speak of himself alone, in ver. 6, or what is more probable, that he spoke of himself as one of the apostles, and of what the apostles *might* do in virtue of their office; that is, that they might be burdensome, or might "use authority," as in the margin.

Our next proof that Timothy was not an apostle, is, that he is *expressly distinguished* from Paul, as an apostle; that is, in the same verse, Paul is careful to speak of *himself* as an apostle, and of *Timothy* as *not* an apostle. Thus, 2 Cor. i. 1, "Paul an apostle of JESUS CHRIST, and Timothy our brother." Again, Col. i. 1, "Paul an apostle of JESUS CHRIST, and Timothy our brother." Now, our argument is this, that if Paul regarded Timothy as an apostle, it is remarkable that he should be so careful to make this distinction, when *his own name* is mentioned as an apostle. Why did he not also make the same honorable mention of *Timothy*?—Will some of our Episcopas

friends be kind enough to state *why* this distinction is made?—The distinction is the more remarkable, from the next consideration to be adduced, which is, that Paul is so cautious on this point, so resolved *not* to call Timothy an apostle, that when their names are joined together, as in any sense claiming the same appellation, it is not *as apostles*, but as *servants*. Philip. i. 1: "Paul and Timotheus, *the servants* of JESUS CHRIST." See also, 1 Thess. i. 1; 2 Thess. i. 1. These considerations put it beyond debate in our view, that Timothy is *not* called an apostle in the New Testament. This, it will be perceived, is an important advance in our argument.

The second claim for Timothy is, that he was bishop of Ephesus. This claim is essential to the argument of Dr. Onderdonk, and is every where implied in what he says of Timothy. See pp. 23, 25. Proof is not indeed attempted; but it is assumed as a conceded point. Now this point should have been made out, for it is not one of those which we are disposed, by any means, to concede. It is to be remembered, too, that it is a point which is to be made out from *the New Testament*, for our inquiry is, whether Episcopacy can be defended "by Scripture." Let us see how this matter stands.

It may be proper here to remark, that the subscription at the close of the Second Epistle to Timothy, "ordained first bishop of the church of the Ephesians," &c., is admitted on all hands not to be inspired, and, therefore, is of no authority in this argument. Assuredly Paul would not close a letter in this way, by seriously informing Timothy that he wrote a second epistle to him, &c., and by *appending* this to the letter. By whom these subscriptions to the epistles were added, is unknown. Some of them are manifestly false; and none of them, though true, are of any authority. The subscription here belongs, we believe, to the former class.

Now, how does the case stand in the New Testament, with respect to Timothy? What testimony does it afford, as to his being "bishop of Ephesus?" A few observations will save further debate, we trust, on this subject.

1. It is admitted that he was *not* at Ephesus, at the time when Paul made his address to the elders at Miletus. Thus, p. 25, "Ephesus was without a bishop when Paul addressed the elders, Timothy not having been placed over that church till some time afterward." Here, then, was one *diocese*, or one collection of churches, which is admitted to have been constituted *without* a bishop. The presumption is, that all others were organized in the same way.

2. The charge which Paul gives to the elders *proves* that Timothy was not there; and proves further, that they, at that time, *had* no bishops, and that they previously had none. They are charged to take heed to themselves, and to all the flock, "to feed" or "to rule" the flock, &c. But not one word is to be

found of their having then any prelatical bishop; not one word of Timothy as their Episcopal leader. Not an exhortation is given to be subject to any prelate; not an intimation that they would ever be called on to recognise any such bishops. Not one word of lamentation or condolence is expressed, that they were not fully supplied with all proper Episcopal authority. All of which is inexplicable, on the supposition that they were then destitute, and that they would be supplied with an officer "superior in ministerial rights and powers." Nay, they are *themselves* expressly called bishops, without the slightest intimation that there were any *higher*, or more honorable prelates than themselves. Acts xx. 28: "Take heed, therefore, to yourselves, and to all the flock over the which the HOLY GHOST hath made you *bishops*," ἐπισκόπους.

3. It is admitted by us that Timothy subsequently *was* at Ephesus, and that he was left there for an important purpose, by the Apostle Paul. This was when Paul went to Macedonia. 1 Tim. i. 3. This is the *only* intimation that we know of, in the New Testament, that Timothy was ever at Ephesus at all. It is important, then, to ascertain whether he was left there as a *permanent bishop*? Now in settling this, we remark, it is nowhere intimated, in the New Testament, that he was such a bishop. The passage before us, 1 Tim. i. 3, states, that when they were travelling together, Paul left him there, while *he* himself should go over into Macedonia. The *object* for which he left him is explicitly stated, and that object was not that he should be a permanent bishop. It is said to be "to charge some that they teach no other doctrine, neither to give heed to endless genealogies," &c.; that is, manifestly, to perform a *temporary* office of regulating certain disorders in the Church; of silencing certain false teachers of Jewish extraction; of producing, in one word, what the personal influence of the Apostle himself might have produced, but for a sudden and unexpected call to Macedonia. Acts xx. 1. Hence it is perfectly clear that the Apostle *designed* this as a temporary appointment for a specific object, and *that* object was not to be *prelate* of the Church. Thus he says, 1 Tim. iv. 13, "*Till I come*, give attention to reading," &c.: implying that his temporary office was then to cease. Thus, too, referring to the same purpose to return and join Timothy, he says, 1 Tim. iii. 14, 15: "These things I write unto thee, hoping to come unto thee shortly; but *if I tarry long*, that thou mightest know how thou oughtest to behave thyself in the house of God," &c.; implying that these directions were particularly to serve him during his appointment to the *specific* business of regulating some disordered affairs produced by false teachers, and which might require the discipline of even some of the *bishops* and *deacons* of the Church. ch. v. vi. These directions, involving *general* principles indeed, and of value to regulate his whole life, yet had, nevertheless, a mani-

fest *special* reference to the cases which might occur there, in putting a period to the promulgation of erroneous doctrines by Jewish teachers. 1 Tim. i. 3.

4. It has been shown by the late Dr. Wilson, of Philadelphia, from the New Testament itself, that Timothy was not the bishop of the church at Ephesus. To this argument, which is too long to be inserted here, and which cannot be abridged, we can only refer.\*

[In the second edition of his review, Mr. Barnes has inserted at large the argument here referred to. We extract it, therefore, from the work of Dr. Wilson. A different view of the subject will be found in some of our subsequent pages.]

“That Paul and Timothy were together at Ephesus, and that Paul left him there when he went on some occasion into Macedonia, may be plainly inferred from 1 Tim. i. 3. ‘I besought thee to abide still at Ephesus, when I went into Macedonia.’ The time to which there is here an allusion is the more easily ascertained, because the Apostle is recorded to have been twice only at Ephesus; on the first occasion, he merely called on his voyage from Corinth and Jerusalem; on the second, he went from Ephesus into Macedonia, according to the words of the epistle.

“That Timothy was left at Ephesus, when Paul, expelled by the riot, went into Macedonia, obtains satisfactory proofs. Before he wrote his first epistle to the Corinthians, Paul sent Timothy and Erastus into Macedonia, but he himself remained in Asia for some time. Acts xix. 22; 1 Cor. v. 17; xvi. 10. In the first letter to the Corinthians, which he wrote at Ephesus, and sent by Titus to Corinth, he mentioned his purpose of coming to them, but not immediately; of which Luke also informs us, Acts xix. 21, and desired them, if Timothy came to them, 1 Cor. xvi. 10, 11, to conduct him forth in peace, that he might come to Paul, then at Ephesus, for he looked for him, with the brethren. When he closed that letter he was expecting Timothy’s return, which that letter might also have hastened. Paul remained at Ephesus, on this visit, the space of three years. Acts xx. 31. There is, therefore, no reason to suppose that he was disappointed in his expectation of the arrival of Timothy, from Corinth, at Ephesus, before he went into Macedonia; and if so, he might have left him there, as he at some period certainly did. 1 Tim. i. 3. He had intended to go by Corinth into Macedonia, 2 Cor. i. 15, 16, but changed his mind and went by Troas thither. 1 Cor. xvi. 5; 2 Cor. ii. 12, 13. Whilst in Macedonia, he wrote his first letter to Timothy, for he proposed to him to remain at Ephesus until he should call there on his way to Jerusalem. 1 Tim. i. 3; iii. 14, 15. The words imply that

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\* The Primitive Government of the Christian Churches. pp. 251-262.



Paul might tarry some time ; and that he did so before he went into Greece, is fairly implied in the expression, ‘ And when he had gone over those parts, and given them much exhortation, he came into Greece.’ Acts xx. 2. Timothy was advised, solicited, or besought (*παρεκαλῆσα*) to abide still at Ephesus, which gave him liberty to exercise his discretion, but several motives must have influenced him to go to the Apostle. The enemies at Ephesus were numerous and violent ; Timothy was young ; his affection for Paul ardent ; the request of Paul that he should abide at Ephesus was not peremptory ; and Paul told him he expected to tarry a long time. Also Timothy had been, from their commencement, familiarly acquainted with the churches in Macedonia and Greece. Accordingly we find Timothy in Macedonia when Paul wrote his second epistle to the Corinthians. 1 Cor. i. 1. The Apostle went from Macedonia into Greece, Acts xx. 2, as he had promised in that letter, chapter xiii. 1, and abode there three months. Acts xx. 3. Timothy was with him at Corinth, for he sends his salutations to the Romans, Rom. xvi. 21, in that famous epistle written from thence.\*

“ That there was sufficient time for Paul to have written from Macedonia to Timothy at Ephesus, and for Timothy to have spent some months at Ephesus, before he came to Paul in Macedonia, appears from the time he waited for Titus at Troas, 2 Cor. ii. 12, 13 ; his determination not to go to Corinth till he could do it without heaviness, 2 Cor. ii. 1 ; his distress in Macedonia before Titus arrived, 2 Cor. vii. 5 ; and his success in raising charities for the saints in Judea, 2 Cor. viii. 2, 3 ; ix. 4. He had intended to tarry at Ephesus until Pentecost, 1 Cor. xvi. 8, but went sooner, Acts xx. 1. He passed on to Jerusalem at another Pentecost, Acts xx. 16 ; all which time he was in Macedonia, except three months. Acts xx. 3.

“ That Paul expected to spend so much time in Macedonia and Greece, may be collected from his intimation, 1 Cor. xvi. 6, that he might spend the winter with the Corinthian church. The Apostle’s purpose of sailing from Corinth, was disappointed by the insidiousness of his own countrymen ; he therefore went up into Macedonia again, that he might pass over to Troas with his companions. Timothy was among those who crossed first. Acts xx. 3, 5. Paul’s disappointment in sailing from Corinth, and his wish to reach Jerusalem by Pentecost, prevented the call he intended at Ephesus, 1 Tim. iii. 14, 15, but he landed at Miletus, and sent for the elders of the church at Ephesus.

“ The directions of the Apostle in the third chapter of the first epistle to Timothy, fairly imply that he had left the church at Ephesus, according to his usual practice, without officers, for he gives this evangelist, not a new commission, he already had

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\* Compare Acts xviii. 2, with Rom. xvi. 3. Vide Acts 19, xviii. 26 ; 1 Cor xvi. 19.



power to ordain, but instructions as to the choice of bishops, that is, presbyters and deacons. These had been complied with before he landed at Miletus. Acts xx. 17. This record of the existence of elders at Ephesus, compared with the directions given to Timothy, not only renders it probable that Timothy had ordained them, but fortifies the presumption that the first epistle to Timothy was written in Macedonia, before this visit to Jerusalem, and consequently before his imprisonment.

“The language, ‘I going (*πορευόμενος*) into Macedonia, besought thee to abide still at Ephesus,’ did not form a permanent connexion between Timothy and Ephesus. At the very greatest extent, the instructions given in this letter were of a continuance only till Paul should come to him, (*εως ἐρχομαι*.) 1 Tim. iv. 13; iii. 14. But it is certain that Timothy did not remain at Ephesus till Paul passed on his way to Jerusalem.

“The second epistle to Timothy will prove itself written by Paul when a prisoner at Rome; and at least establishes the absence of the evangelist from his spiritual father at the time it was written. But he was at Rome in the time of the first imprisonment, as has been proved by his having been joined with Paul in the letters to the Colossians, Philippians and Philemon. Demas and Mark were also there in the first imprisonment, Col. iv. 10, 14, but absent at the writing of the second to Timothy. 2 Tim. iv. 10, 11.

“It is therefore an error to suppose it to have been written before the epistles to the Colossians, Philippians, and Philemon, during the first imprisonment. Also in 2 Tim. iv. 20, Paul tells him Erastus abode at Corinth, but this needed not to have been told to Timothy, if Paul meant that Erastus abode at Corinth when he went to Jerusalem, and so to Rome, for Timothy was then with him, and must have known the circumstance had it been so. In like manner he says, *ibid*, ‘Trophimus have I left at Miletum, sick.’ But Trophimus was not left at any place on the voyage to Jerusalem, for he was there, and the occasion of the jealousies of the Jews. Acts xxi. 29.

“These two facts, compared with this, which appears in the epistle, that it was written by Paul, a prisoner at Rome, afford sufficient certainty that there was a second imprisonment when this letter was written.

“But it by no means follows, that Timothy was at Ephesus when the second epistle was written. This ought not to be assumed, but shown. If Timothy was then at Ephesus, why should he have been told, ‘I have sent Tychicus to Ephesus?’ 2 Tim. iv. 12. He must have arrived at that place before the letter, and the fact could have been then known. Also Tychicus needed no introduction to Timothy. Had Timothy been at Ephesus, Paul would not have sent him to Troas for articles he had left there. It appears more probable that Timothy was, at the time the epistle was sent to him, at Troas, or in the neigh-

borhood of that place. The salutations will not establish the destination of the epistle. Onesiphorus resided in Asia, but the particular place of his abode is not known. He helped Paul both at Ephesus and Rome. Also Aquila, who had resided at Rome, at Corinth, at Ephesus, and again at Rome, was a native of Pontus, on the margin of the Euxine. Trophimus, whom Paul had left at Miletum, was an Ephesian. Acts xxi. 29. Miletus was near Ephesus, and Timothy would have known the facts, unless Miletum in Crete was the place.

"If Timothy was not at Ephesus when the second letter was written to him, there is no evidence of his being in that city after Paul's first imprisonment. But if he had been at Ephesus he must have then left it, the letter calling him to Rome, and the sacred records speak not of his return to that city. The second epistle assigns to Timothy no other duties than those proper to his general office of evangelist; and bears no relation to a particular oversight of any church or churches.

"Some writers suppose that Paul, when he landed at Miletus, on a subsequent voyage to Jerusalem, left Timothy with the elders of the church at Ephesus, 'to govern them in his absence.' But nothing of the kind was spoken on the occasion; and instead of a temporary absence, Paul assured the elders they should 'see his face no more.' In 1 Tim. i. 3, it is not said, 'when I went to Jerusalem,' but expressly, 'I besought thee to abide still at Ephesus, *when I went into Macedonia.*' Also it has been asserted, that the Apostle having placed Timothy at Ephesus prior to his first imprisonment, 'wrote both his epistles to Timothy while a prisoner at Rome.' But Timothy was with Paul at Rome during a part of the first imprisonment, for he is joined in the epistles to the Philippians, Colossians, and Philemon. Salutations also might have been expected in the first epistle to Timothy, had it been written from Rome, as in those to the Philippians, Colossians, Philemon and the Hebrews. He was indeed absent from Rome during a part of the time of the first imprisonment, but Paul expected his return, Heb. xiii. 23, and so far was he from hoping to come unto Timothy shortly, as expressed in 1 Tim. iii. 14, he promises, if Timothy come shortly to Rome, with him to visit the Hebrews. Also it seems strange, if Timothy had been at Ephesus when the epistle to the Ephesians was sent by Tychicus, Eph. vi. 21, that no notice whatever should have been taken of the beloved youth.

"Another hypothesis is, that Paul, when the Jews deterred him from sailing from Corinth, and he determined to go through Macedonia to Jerusalem, besought Timothy to abide still at Ephesus; to which, when Timothy agreed, he went forward to Troas, with Aristarchus and the rest; and whilst waiting there for Paul, Timothy received the first epistle from the Apostle, written in Macedonia. But this is a departure from the

correct meaning of the passage, which is, that Paul besought Timothy *προσμεναι*, to *continue* or remain at the place where Timothy was at the time he was thus entreated. Those who went before with Timothy to Troas, are represented to have accompanied Paul into Asia. Acts xx. 4, 5. This circumstance renders it an improbable supposition, that Paul should write so long and important a letter to his fellow-traveller, whom he must overtake in a few days, and wholly unaccountable, that he should say in the letter, 1 Tim. iii. 14, 15, 'These things write I unto you, hoping to come unto thee shortly; but if I tarry long,' &c. That Paul should have thus purposed to come to Timothy unto Ephesus, but really at Troas, and in a few weeks afterward, without any apparent cause for a change of views, should have said at Miletus to the elders of the church of Ephesus, 'I know that ye all shall see my face no more,' Acts xx. 25, exhibits a fluctuation approximating versatility. If Timothy was on this occasion left with the officers of the church at Ephesus, and especially, if he was to be thenceforth their diocesan bishop, it is strange that not a word of either of those circumstances should have been mentioned to those elders. But so far was the Apostle from mentioning their subordination unto, or support of the authority of young Timothy, that he enjoins them,—'Take heed unto yourselves, and to all the flock over which the HOLY GHOST hath made you *ἐπισκοπους* bishops, to feed the Church of God,' &c. But as not a word is said of leaving Timothy at Miletus, so it is improbable that he should have parted from Paul there, because he appears to have been of the company of the Apostle when he arrived at Rome, where he is joined with him in the letters which have been mentioned.

"Others allege that Paul visited Ephesus after his first imprisonment, left Timothy there, went into Macedonia, and from thence wrote to him his first letter. They build upon the circumstances, that whilst at Rome he had written to Philemon to prepare him lodgings at Colosse; and that he had told the Philippians, by letter, he trusted he should shortly come to them.

"This opinion is much more respectable than either of the former; and although several of the fathers have positively asserted, what is incompatible with it, that Paul went into Spain after his first imprisonment, according to his purpose expressed, Rom. xv. 28, yet, however credible these holy men were, their conjectures deserve often but little regard. That Paul was at Philippi after his imprisonment is probable, because he left Erastus at Corinth. 2 Tim. iv. 20. Also he may have been at Colosse, if he left Trophimus at Miletus; but the place was Miletum. Ibid. He entertained a purpose subsequent to those, of visiting Judea with Timothy. Heb. xiii. 23. This may have been first accomplished, and Timothy left in the neighbor-

hood of Troas, where he remained till the second epistle was sent to him. But if these purposes were effectuated, which is matter of uncertainty, there is not a word to prove even an intention to visit Ephesus. The letter to the Ephesians neither mentions Timothy, nor any coming of Paul. But Tychicus, a faithful minister of the Lord, and companion of the Apostle, was named as sent to them. Eph. vi. 21. To the Ephesians Paul had said, that he knew they should 'see his face no more,' and it is nowhere shown that they did. The supposition that nevertheless Paul afterward went to Ephesus with Timothy, left him there, with the request to tarry till he should return to him, and then went into Macedonia, and wrote his first epistle to Timothy, is entirely gratuitous, and without the least reason appearing in any exigencies of the Ephesian church, which had had three years of Paul's labors, and had been afterward long blessed with the regular administration of the ordinances by pastors of their own, besides help from Tychicus, and perhaps others.

"If Paul constituted Timothy bishop of Ephesus, it is an affirmative, and ought to be proved. But Paul tells the presbyters of Ephesus, at Miletus, that the HOLY GHOST had made them *bishops* (ἐπισκοπους) of that church. Those elders had previously received the powers which were necessary to ordaining others; on Timothy a similar presbytery laid their hands at his ordination. If this circumstance will not show that a presbytery could have ordained an evangelist, an apostle not being present, because evangelists were extraordinary officers of a higher grade; yet it must prove that a presbytery have some power to ordain. They were the highest fixed officers in a church, and the power of ordination was necessary to their succession. They could not have been appointed coadjutors to Timothy, in the ordination of themselves. And it does not appear they were ordained before the riot, when he was left at Ephesus. If thus, there were no officers in that church when Paul left it, the direction to Timothy, who was an evangelist, to ordain bishops, that is, elders in Ephesus, was to do no more than his duty; which, when accomplished in any church, gave such bishops or elders power to continue the succession. If the presbyters of particular churches had not the power of ordination, there has been no succession in the Church of CHRIST since the deaths of the apostles and evangelists; for their offices expired with them, and there were no officers of a higher order. The office of Timothy was given to him prior to his visiting Ephesus. The duty assigned him was afterward declared to be the work of an *evangelist*. 2 Tim. iv. 5. His appointment to Ephesus was temporary, being limited, at the furthest, to the time when Paul should come to him; but an earlier period of its termination was evidently left to his discretion, which he exercised by coming to Paul into Macedonia. Thus there was

a disruption of the connexion, if any had been fixed, but none such was intended; the epistle was neither a commission, nor an ordination, but a *mere letter of instruction*, directing him in the discharge of his high and important office of evangelist.

"If Timothy returned to Ephesus from Rome, which is not recorded in the Scriptures, and died there, it will not establish that he ever exercised, or had any other office than that of an evangelist."

5. The claim that Timothy was bishop of Ephesus, is one that must be made out by Episcopalians from the New Testament. But this claim has *not* been made out, nor can it ever be.

6. The epistle to the Ephesians shows further, that at the time of writing that, there was no such bishop at Ephesus. Though the Apostle herein gives the church various instructions about the relations which existed, there is not the slightest hint that Timothy was there; nor is there the least intimation that any such officer ever had been, or ever would be set over them.

Now, if it cannot be made out that Timothy was bishop of Ephesus; if the point is not established beyond a doubt, then in reading Paul's charge to the elders at Miletus, we are to regard *them* as intrusted with the care of the church at Ephesus. It is not necessary to *our* argument to inquire whether they were ruling elders, or presbyters, ordained to preach as well as to rule. All that is incumbent on us, is to show that the New Testament does not warrant the assumption that they were subject to a diocesan bishop. We affirm, therefore, simply, that Paul addressed them as intrusted with the spiritual instruction and government of the church of Ephesus, without any reference whatever to any person, either then or afterward placed over them, as superior in ministerial rights and powers. And this point is conclusively established by two additional considerations; first, that *they* are expressly called *bishops*, ἐπισκόπους, themselves, a most remarkable appellation if the Apostle meant to have them understand that they were to be under the administration of *another* bishop of superior ministerial powers and rights; and secondly, that they are expressly intrusted with the whole spiritual charge of the church, ποιμαίνειν τὴν ἐκκλησίαν κτλ. But every thing in this case is fully met by the supposition that they were invested with the simple power of *ruling*. Dr. Onderdonk himself admits that the word translated "feed," ποιμαίνειν, may be rendered to "rule." p. 37. And if this point be conceded, the idea that they were *elders*, in the Presbyterian sense, is all that can be proved from the passage. It is *essential* to the argument of Episcopalians, that they should be able to make out that these *elders* not only *ruled*, but also preached the Gospel, and performed the other functions of their "second order" of clergy.



Let us now gather the results of our investigation, and dispose of the case of Timothy. We have shown that he was not an apostle. We have further shown that he was not bishop of Ephesus. We have thus destroyed the claim of the *permanency* of the apostolic office, so far as Timothy is concerned. And we now insist, that the readers of the New Testament, they who wish to defend Episcopacy by "Scripture," should read the two epistles to Timothy, without the vain and illusory supposition that he was bishop of Ephesus. Agreeing with Dr. Onderdonk, that this point must be settled by the New Testament, and that "*no argument is worth taking into the account which has not a palpable bearing on the clear and naked topic—the scriptural evidence of Episcopacy,*" (p. 3,) we now insist that these epistles should be read without being interpreted by the unsupported position that Timothy was the permanent bishop of Ephesus. We insist, moreover, that *that* supposition should not be admitted to influence the interpretation. With this matter clear before us, how stands the case in these two epistles? We answer, thus:—

(1.) Timothy was sent to Ephesus for a *special* purpose,—to allay contentions, and prevent the spreading of false doctrine. 1 Tim. i. 3. (2.) This was to be *temporary*. 1 Tim. i. 3; comp. iii. 14, 15; iv. 13. (3.) He was intrusted with the right of ordination, as all ministers of the Gospel are, and with the authority of government. 1 Tim. i. 3; v. 19-21; v. 22; 2 Tim. ii. 2. (4.) Laying out of view the gratuitous supposition that he was bishop of Ephesus, the charge given to Timothy was just such a one as would be given to any minister of the Gospel authorized to preach, to ordain, to administer the ordinances of the Church, and its discipline. It is just such as is given now to men who hold to the doctrine of ministerial parity. The "charges" which are given to Presbyterian and Congregational ministers at ordination, are almost uniformly couched in the same language which is used by Paul in addressing Timothy; nor is there any thing in those epistles which may not be, and which is not, in fact, often addressed to ministers on such occasions. With just as much propriety might some antiquarian, hereafter,—some future advocate for Episcopacy,—collect together the *charges* now given to ministers, and appeal to them as proof that the churches in New-England, and among Presbyterians, were *Episcopal*, as to appeal now to the epistles to Timothy, to prove his office as a prelate. (5.) The epistles themselves contain evidence of the falsehood of the supposition that there was an order of men superior to the presbyters in "ministerial powers and rights." There are but two orders of ministers spoken of or alluded to in the epistles,—*bishops* and *deacons*. There is not the slightest allusion to any other order. We call the attention of our readers here, to an emphatic remark of Dr. Onderdonk, p. 12; "ALL that we read in the New Testament concerning 'bishops,' is to be regarded as per



taining to the 'middle grade;' i. e. nothing in these epistles, or elsewhere, where this term is used, has any reference to a rank of ministers superior "in ministerial powers and rights." The case here, then, by the supposition of the Episcopalians, is this. Two epistles are addressed by an apostle to a successor of the apostles, designated as such, to retain and perpetuate the same rank and powers. Those epistles are designed to instruct him in the organization and government of the churches. They contain ample information, and somewhat protracted discussions on the following topics: The office of a presbyter. The qualifications for that office. The office of the deacons. The qualifications for that office. The qualifications of deacons' *wives*. 1 Tim. iii. The proper discipline of an elder. The qualifications of those who were to be admitted to the office of *deaconesses*. 1 Tim. v. The duties of masters and servants. 1 Tim. vi. The duties of *laymen*. 1 Tim. ii. 8. And of Christian females. 1 Tim. ii. 9-11. Nay, they contain directions about the Apostle's *cloak*, and his *parchments*; (2 Tim. iv. 13;) but from the beginning to the end, not one single syllable respecting the existence of a grade of officers in the Church superior "in ministerial rights and powers;" not a word about their qualifications, of the mode of ordaining or consecrating them, or of Timothy's fraternal intercourse with his brother prelates; nothing about the subjection of the priesthood to them, or of their peculiar functions of confirmation and superintendence. In one word, taking these epistles by themselves, no man would dream that there were any such officers in existence. We ask now, whether any candid reader of the New Testament can believe that there *were* any such officers; and that two epistles could have been written in these circumstances, without the *slightest* allusion to their existence or powers? "*Credat Judæus Apella.*" We ask whether there can be found *now*, among *all* the charges which Episcopal bishops have given to their clergy, any two in which there shall not also be found *some* allusion to the "primitive and apostolic order" of bishops in the churches? It remains for our eyes to be blessed with the sight of *one Episcopal charge*, reminding us, in this respect, of the charges of Paul to Timothy.

We now take our leave of the case of Timothy. The case of Titus, the next in order, pp. 26, 27, we must despatch in fewer words. The argument of Dr. Onderdonk, in defence of the claim respecting Titus, does not vary materially from that used in reference to Timothy, p. 26. It is, that he was left in Crete to ordain elders in every city, and that the powers of "ordination, admonition, and rejection, are all committed to Titus personally." Titus i. 6-9; iii. 10. The only point here which requires a moment's examination, in addition to what we have said on the case of Timothy, is the purpose for which he was left at Crete. Titus i. 5. The claim of the Episcopalians here is, that this indicates such a *perseverance* in the "distinctior

between elders and a grade superior to them," as to prove that it was "to be a *permanent* arrangement." p. 23. In other words, Titus was to be a *permanent* bishop of Crete, superior to the elders "in ministerial rights and powers." This claim it is necessary for them to establish from the New Testament. If there are any intimations that it was *not* designed to be *permanent*, they will be fatal to their argument. We affirm, then, in opposition to this claim, that the case is fully met by the supposition that Titus was an extraordinary officer, like Timothy at Ephesus, appointed for a specific purpose.

1. The appointment itself looks as if this was the design. Paul had himself commenced a work there, which from some cause he was unable to complete. That work he left Titus to finish. As it cannot be pretended that *Paul* had any purpose of becoming the permanent bishop of Crete; so it cannot be pretended that 'Titus' being left to *complete* what Paul had begun, is proof that Paul expected that Titus would be *permanent* bishop. An appointment to *complete* a work which is begun by another, when the original designer did not contemplate a permanent employment, cannot surely be adduced in proof of a permanent office. If I am employed to complete an edifice which is commenced, it does not suppose that I am to labor at it all my life; still less that I am to have successors in the undertaking. We presume that this passage, to most unbiassed minds, would imply that Paul expected Titus, after having *completed* what he had left him to do, should leave the island of Crete, and accompany him in his travels.
2. That this *was* the fact; that he had no expectation that Titus would be a *permanent* bishop of Crete, superior in "ministerial rights and powers," is perfectly apparent from the direction in this same epistle, ch. iii. 12, "When I shall send Artemas unto thee, or Tychicus, *be diligent to come unto me at Nicopolis.*" Here we find conclusive proof, that the arrangement respecting Titus in Crete was a temporary arrangement. To suppose the contrary, is to maintain a position in the very face of the directions of the Apostle. Every thing in the case shows that he was an extraordinary officer, appointed for a specific purpose; and that when that work was effected, which the Apostle supposed *would be* soon, he was to resume his station as the travelling companion and fellow-laborer of the Apostle.
3. That this was the *general* character of Titus; that he was so regarded by Paul, as his companion, and very valuable to him in his work, is further apparent from 2 Cor. ii. 12, 13; vii. 6-13. In the former passage he says, that he expected to meet him at *Troas*, and intimates that his presence and help were very necessary for him. "I had no rest in my spirit, because I found not Titus my brother." In the latter place, (2 Cor. vii. 6-13,) we find him the companion of the Apostle Paul, in Philippi. Again, (2 Cor. xii. 18,) we find him employed on a special embassy to the Church in Corinth, in respect to the collection for the poor saints at Jerusalem. Comp. Rom. xv. 26. And

again we find him on a mission to *Dalmatia*, 2 Tim. iv. 10. Assuredly these various migrations and employments do not appear as if he was designed by the Apostle as the permanent bishop of Crete. 4. It is to be presumed that Titus regarded the apostolic mandate; (Titus iii. 12;) that he *left* Crete in accordance with Paul's request; and as there is no intimation that he returned, as the New Testament throws no light on that point, as indeed there is not the slightest proof any where, that he died there, we come to the conclusion that he was employed for a temporary purpose, and that having accomplished it, he resumed his situation as the companion of Paul. Compare Gal. ii. 1. It must be admitted, on all hands, that the Episcopalian cannot *prove* the contrary. Since, moreover, our supposition meets *all* the circumstances of the case as well as his, and we are able to show that this was the general character of the labors of Titus, we shall dismiss his case also.

The last argument of Dr. Onderdonk is derived from the epistles to the seven churches of Asia. Rev. ii., iii. This argument is embodied in the following position: "Each of those churches is addressed, not through its clergy at large, but through its 'angel,' or chief officer; this alone is a very strong argument against parity in favor of Episcopacy." "One of those churches is Ephesus; and when we read concerning its angel, '*Thou* hast tried them which say they are apostles, and are not, and hast found them liars,' do we require further evidence that what Timothy, the chief officer there, was in the year 65, in regard to the supreme right of discipline over the clergy, the same was its chief officer when this book was written, in 96?" The singular number, it is added, is used emphatically in the address to each of the angels, and "the individual called 'the angel,' is, in each case, identified with his church, and his church with him." pp. 27, 28.

This is the argument; and this is the whole of it. We have sought diligently to see its bearing; but our labor in doing it has not been crowned with very flattering success. We can see, indeed, that those churches were addressed through their ministers, or pastors, called "angels;" but it requires more penetration than we profess to have, to discover how this bears on the precise point, that there is an order of men superior to others "in ministerial rights and powers." Such an argument can be founded only on the following assumptions: 1. That there was an *inferior* body of clergymen, called here "clergy at large." Assuming this point, it would not be difficult to make out an argument from the address "to the angel." But this is a point *to be proved*, not to be assumed. We would respectfully ask the writer of this tract, where he finds an intimation of the existence of an order of "*clergy at large*," in these churches. In the epistles themselves there is not the slightest *hint* of the existence of any such personages distinct from "the angels." Nay, the very style of address is strong presumption that

there were not any such inferior clergymen. The only mention which occurs, is of *the angel* and *the church*. We hear nothing of an intermediate order; nothing of any supremacy of "the angel" over "the clergy at large;" not the least intimation of any duty to be performed by the supposed prelatial "angel" toward the inferior presbyters. Why is a reference to them omitted, if they had any existence? Is it customary, in addressing "bishops" *now*, to omit all reference to their duties over the inferior "clergy at large?" This is a point of too much consequence to be left now so unguarded; and accordingly the rights and duties of the order, superior "in ministerial rights and powers," are sedulously marked out and inculcated.\* 2. It must be *assumed*, in this argument, that there were in each of those cities more churches than one; that there was a circle, or confederation of churches, that would answer to the modern notion of a diocese, over which "the clergy at large," of *inferior* "ministerial rights and powers," might exercise a modified jurisdiction. If this is not assumed, the argument has no force; since if there were but *one* church in each of those cities, the "angel" was *not* a bishop in the Episcopal sense, but a pastor in the ordinary acceptation. Now this is a point, which, in an argument like this, should not be *assumed*, it should be *proved*, or at least rendered highly probable from the New Testament. But there is not the slightest hint of any such divided and scattered diocesan organization. In each instance the church is addressed as one and undivided. "The angel of *the church*,"—not the churches,—"of Ephesus;" Rev. ii. 1. "The angel of *the church* in Smyrna;" ii. 8: "the angel of *the church* at Thyatira; ii. 18: "the angel of *the church* in Sardis;" iii. 1, &c. In every instance the address is uniform. The point of inquiry now is, whether in this address the Saviour meant to intimate that there was a *plurality* of churches, an ecclesiastical, diocesan organization? This is a point for Episcopalians to *prove*, not to assume. Light may be thrown on it by comparing it with other places where a church is spoken of. The presumption is directly *against* the Episcopalians. It is that the Apostles would not organize separate churches in a single city; and that if it were done they would be specified as *the churches*. Accordingly, we learn that the Apostle organized "a church" at Corinth. 1 Cor. i. 1, 2. Thus, also, at Antioch. Acts xiii. 1. Thus, also, at Laodicea. Col. iv. 16. And in the epistle to one of the very churches under consideration, that at Ephesus, it is mentioned not as *the churches* of Ephesus, but as *the church*. Acts xx. 28. When Paul addressed this same church in an epistle, it was directed, not to *the churches*, but to *the saints* at Ephesus. Eph. i. 1. But where there were *distinct* churches

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\* We of course lay out of view, here, the case of the "elders at Ephesus," as being already disposed of; and as not being relevant to Dr. Onderdonk's argument, since that they were "clergy at large," is to be *proved*, not *assumed*.

organized, there is a *specific* mention of the fact of the plurality. They are mentioned as being many. Thus, Acts xv. 41: "Paul went through Syria confirming (i. e. strengthening, establishing,) *the churches.*" Rom. xvi. 4: "The *churches* of the Gentiles." 1 Cor. xvi. 1: "The *churches* of Galatia. Ver. 19: "The *churches* of Asia. 2 Cor. viii. 1: "The *churches* in Macedonia. See also, 2 Cor. viii. 19, 23; xi. 8; Gal. i. 22; Rev. i. 4. Now it is neither proved that there was a body of "clergy at large," nor that there were separate churches in each of those cities; we ask, What is the force of the argument of Dr. Onderdonk from this case? How does it bear on the point at issue? What has it to do with the subject?

With one or two additional remarks, we shall dismiss this point. The first is, that it cannot be argued from the term *angel*, given to those ministers, that they were Episcopal bishops. That term, as is well known, has no such exclusive applicability to a prelate. It is nowhere else applied to the ministers of religion; and its original signification, "a messenger," or its usual application to celestial spirits, has no special adaptedness to an Episcopal bishop. An ordinary pastor,—a messenger sent from God; a spiritual guide, and friend of the church, will as fully express its sense, as the application to a prelate. Without invidiousness, we may observe, that prelates have not usually evinced any such extraordinary sanctity, or devotion, as to appropriate this title to themselves alone by prescriptive right. Our other remark is, that the supposition that these *angels* were *pastors* of the churches, presbyters on a parity with each other, and with all others, will fully meet every thing which is said of them in the Book of Revelation. This supposition, too, will meet the addresses made to them, better than the assumption that they were prelates. Their union, as Dr. Onderdonk remarks, to the church is intimate. "The angel is in each case identified with his church, and his church with him." Now to which does this remark best apply,—to the tender, intimate, endearing relation of a pastor with his people; to the blending of their feelings, interests, and destiny, when he is with them continually; when he meets them each week in the sanctuary; when he administers to them the bread of life; goes into their abodes when they are afflicted, and attends their kindred to the grave: or does it best apply to the union subsisting between the people of an extended *diocese*,—to the formal, unfrequent, and, in many instances, stately and pompous visitations of a diocesan bishop; to the *kind* of connexion formed between a people scattered into many churches, who are visited at intervals of a year, or more, by one claiming "a superiority in ministerial rights and powers," robed in lawn, and perhaps with the crosier and mitre, as emblematical of office, state, and power; who must be a stranger to the ten thousand tender ties of endearment, which bind as one the hearts of a pastor and his people? To our minds it seems clear that the account which Dr. Onderdonk has



given of the "identity" of the angel and the church, applies to the former, and not to the latter. It speaks the sentiments of our heart, as respects the union of a pastor and people. And while we would not allow ourselves to speak with disrespect of the Episcopal office, we still feel that the language of the Saviour, by the mild and gentle John, to the churches of Asia, breathes far more of the endearing "identity" of the pastoral relation, than it does of the comparatively cold, and distant functions of one, who, in all other lands but this, has been invested with his office by the imposing ceremony of *enthroning*, and who has borne, less as badges of affection than of authority, the crosier and the mitre.

We have now gone entirely through with the argument of Dr. Onderdonk, in proof that there is an order of men superior "in ministerial rank and powers." We have intended to do justice to his proofs, and we have presented the whole of them.

Our readers have *all* that Episcopalians rely on from the Scriptures, in vindication of the existence of such an order of men. It will be remembered that the burden of proof lies on *them*. They advance a claim which is indispensable to the existence of their ecclesiastical polity. These are the arguments on which they rely. Whether their arguments justify the language of assumption which we sometimes hear; whether they are such as to render appropriate the description of all people but the members of Episcopal churches, as left to "the uncovenanted mercies of God;"\* whether they are such as to prompt, legitimately, to a very frequent reference to "the primitive and apostolic order" of the ministry; or to the modest use of the term "the Church," with an exclusive reference to *themselves*, must now be left to the judgment of our readers.

It was our intention, originally, to have gone somewhat at length into a defence of the scripture doctrine of ministerial parity. But the unexpected length of our article admonishes us to close. We are the less dissatisfied with this admonition, because we conceive the point already made out. If Episcopalians cannot make good *their* claims in reference to their bishop, it follows of course that ministers are on an equality. The whole argument is concentrated in *their* claim. We take our stand

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\* We do not charge Dr. Onderdonk with having any such views and feelings. We have great pleasure in recording his dissent from the use of such language, and from such consequences. p. 6. "An apparently formidable, yet extraneous difficulty, often raised, is, that Episcopal claims *unchurch* all Non-episcopal denominations. *By the present writer this consequence is not allowed.*" We simply state this, with high gratification. We are happy also that we are not called upon to *reconcile* the admission with the claim set up in this tract, that "the authority of Episcopacy is permanent, down to the present age of the world;" (p. 40;) that the obligation of Christians to support bishops, i. e. to conform to Episcopacy, is not ended; (p. 40;) that of "any two ministries now existing, the former (Episcopacy) is obligatory, to the *exclusion* of the latter; (parity, p. 39;) and that the position cannot be evaded, *that Episcopacy is permanently binding, 'even to the end of the world.'*" p. 39.



here. It is admitted on all hands, that there is somewhere in the Church a right to ordain. Episcopalians, with singular boldness, in not a few instances with *professed*, and in all with *real* exclusiveness, maintain that this power lies *only* in the *bishop*. They advance a claim to certain rights and powers; and if that claim is not made out, the argument is at an end. The power of ordination must remain with those over whom they have set up the power of jurisdiction and control. This claim, as we have seen, is not made out. If from the authority of the New Testament, they cannot succeed in dividing the ministers of religion into various ranks and orders, it follows that the clergy remain on an equality.

On this point, also, they are compelled, as we conceive, to admit the whole of our argument. So manifest is it, that the sacred writers knew of no such distinction; that they regarded all ministers of the Gospel as on a level; that they used the same name in describing the functions of all; that they addressed all as having the same Episcopal, or pastoral supervision, that the Episcopalians, after no small reluctance, are compelled at last to admit it. They are driven to the conclusion that the term *bishop* in the New Testament, does not in a single instance designate any such officer as now claims exclusively that title. Thus Dr. Onderdonk says, that "*that name (bishop) is there, (i. e. in the New Testament) given to the middle order, or presbyters; and ALL that we read in the New Testament concerning 'bishops,' (including of course the words 'overseers,' and 'oversight,' which have the same derivation,) is to be regarded as pertaining to that middle grade. It was after the apostolic age that the name 'bishop' was taken from the second order and appropriated to the first.*" p. 12. This admission we regard as of inestimable value. So we believe, and so we teach. We insist, therefore, that the name *bishop* should be restored to its primitive standing. If men lay claim to a higher rank than is properly expressed in the New Testament by this word, we insist that they should assume the name *apostles*. As they regard themselves as the successors of the apostles; as they claim that Timothy, Titus, Andronicus, Junia, were called *apostles*, why should not the name be retained? The Christian community could then better appreciate the force of their claims, and understand the nature of the argument. We venture to say, that if the name "*apostles*" were assumed by those who claim that they are their successors, Episcopacy would be soon "*shorn of its beams,*" and that the Christian world would disabuse itself of the belief in the scriptural authority of any such class of men. We admit that if "*the thing sought*" (p. 12) were to be found in the Scriptures, we would not engage in a controversy about the mere name. But we maintain that the fact here conceded is strong presumptive proof that "*the thing sought*" is *not* there. The *name*, therefore, is to be given up; that is it is conceded by Episcopalians, that the name *bishop* does not

any where in the New Testament designate any such class of men as are now clothed with the Episcopal office.

We remark, now, that *the thing itself* is practically abandoned by Episcopalians themselves. If other denominations can be *true churches*, (see the remark on p. 6, that the Episcopal claims do not “*unchurch* all Non-episcopal denominations,”) then their ministers can be true ministers, and their ordinances valid ordinances. Their ministers may be ordained *without* the imposition of the hands of “a bishop;” and thus the whole claim is abandoned. For what constitutes “Non-episcopal denominations” churches, unless they have a valid ministry, and valid ordinances? Still further. It is probably known to our readers that even ordination is never performed in the Episcopal Church by the bishop alone. In the “Form and Manner of Ordering Priests,” the following direction is given. “The bishop *with the priests* [presbyters] *present*, shall lay their hands severally upon the head of every one that receiveth the order of priesthood; the receivers humbly kneeling, and the bishop saying: Receive the HOLY GHOST, for the office and work of a priest in the Church of God now committed unto thee by the imposition of *our hands*,” &c. We know that there is among them a difference of opinion about the *reason* why this is done. One portion regard the *bishop* as the only source of authority.\* The other suppose that the presence and act of the presbyters express the assent and confidence of the churches, and that it is essential to a valid ordination. But, whichever opinion is maintained, it is, *in fact*, a Presbyterian ordination. If not, it is an unmeaning and idle ceremony; and the presence of the presbyters is mere pageantry and pomp.

We have now passed through the argument. Could we enter farther into it, we could prove, we think, *positively*, that there were no ministers in the apostolic churches superior to presbyters “in ministerial powers and rights;” and that a presbytery did actually engage in an ordination, and even in the case of Timothy.† But our argument does not require it, nor have we room. We have examined the whole of the claims of Episcopalians, derived from the New Testament. Our readers will now judge of the validity of those claims. We close, as Dr. Onderdonk began, by saying, that if the claim is not made out *on scriptural authority*, it has no force, or binding obligation on mankind.

Who can resist the impression, that if the New Testament had been the only authority appealed to in other times, Episcopacy would long since have ceased to urge its claims, and have sunk away, with other dynasties and dominations, from the notice of mankind? On the basis which we have now examined, this vast superstructure, this system which has heretofore spread over the entire Christian world, this system which, in *some*

\* Hooker's Ecc. Pol. book vii. § 6.

† 1 Tim. iv. 14.

periods at least, has advanced most arrogant claims, has been reared. The world, for ages, has been called to submit to various modifications of the Episcopal power. The world, with the single exceptions of the Waldenses and Albigenses, *did* for ages submit to its authority. The prelatical domination rose on the ruins of the liberties of cities, states, and nations, till all the power of the Christian world was concentrated in the hands of one man—"the servant of the servants of God!" The exercise of that power in his hands is well known. Equally arrogant have been its claims in other modifications. The authority has been deemed necessary for the suppression of divisions and heresies. "The prelates," says Milton, "as they would have it thought, *are the only mauls of schism.*" That power was felt in the days when Puritan piety rose to bless mankind, and to advance just notions of civil and religious liberty. Streams of blood have flowed, and tears of anguish have been shed, and thousands of holy men have been doomed to poverty, and want, and imprisonment, and tears, as the result of those claims to supremacy and validity in the Church of God. It may surprise our readers to learn, that *all* the authority from the Bible which could be adduced in favor of these enormous claims, has now been submitted to their observation. And we cannot repress the melancholy emotions of our hearts, at the thought that *such* power has been claimed, and *such* domination exercised by man, on so slender authority as this!

We have little love for controversy—we have none for denunciation. We have no war to wage with Episcopacy. We know, we deeply feel, that much may be said in favor of it, apart from the claim which has been set up for its authority from the New Testament. Its past history, in some respects, makes us weep; in others, it is the source of sincere rejoicing and praise. We cannot forget, indeed, its assumptions of power, or hide from our eyes the days of the Papacy, when it clothed in sackcloth the Christian world. We cannot forget the days, not few, or unimportant, in its history, when even as a part of the Protestant religion, it has brought "a numb and chill stupidity of soul, an inactive blindness of mind, upon the people by its leaden doctrine;" we cannot forget "the frozen captivity" of the Church, "in the bondage of prelates;"\* nor can we remove from our remembrance the sufferings of the Puritans, and the bloody scenes in Scotland. But we do not charge this on the Episcopacy of our times. We do not believe that it is essential to its existence. We do not believe that it is its inevitable tendency. With more grateful feelings, we recall other events of its history. We associate it with the brightest and happiest days of religion, and liberty, and literature, and law. We remember that it was under the Episcopacy that the Church in England took its firm stand against the Papacy; and that this

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\* Milton.

was its form when Zion rose to light and splendor, from the dark night of ages. We remember the name of Cranmer,—Cranmer, first, in many respects, among the reformers; that it was by his steady and unerring hand, that, under God, the pure Church of the Saviour was conducted through the agitating and distressing times of Henry VIII. We remember that God watched over that wonderful man; that he gave this distinguished prelate access to the heart of one of the most capricious, cruel, inexorable, blood-thirsty, and licentious monarchs that has disgraced the world; that God, for the sake of Cranmer, and his Church, conducted Henry, as “by a hook in the nose,” and made him faithful to the Archbishop of Canterbury, when faithful to none else; so that, perhaps, the only redeeming trait in the character of Henry, is his fidelity to this first British prelate under the Reformation.\* The world will not soon forget the names of Latimer, and Ridley, and Rodgers, and Bradford; names associated in the feelings of Christians, with the long list of ancient confessors “of whom the world was not worthy,” and who did honor to entire ages of mankind, by sealing their attachment to the Son of God on the rack, or amid the flames. Nor can we forget that we owe to Episcopacy that which fills our minds with gratitude and praise, when we look for examples of consecrated talent, and elegant literature, and humble devoted piety. While men honor elevated Christian feeling; while they revere sound learning; while they render tribute to clear and profound reasoning, they will not forget the names of Barrow and Taylor, of Tillotson, and Hooker, and Butler;—and when they think of humble, pure, sweet, heavenly piety, their minds will recur instinctively to the name of Leighton. Such names, with a host of others, do honor to the world. When we think of them, we have it not in our hearts to utter one word against a Church which has thus done honor to our race, and to our common Christianity.

Such we wish Episcopacy still to be. We have always thought that there are Christian minds and hearts that would find more edification in the forms of worship in that Church, than in any other. We regard it as adapted to call forth Christian energy, that might otherwise be dormant. We do not grieve that the Church is divided into different denominations. To all who hold essential truth, we bid God speed; and for all such we lift our humble supplications to the God of all mercy, that he will make them the means of spreading the Gospel around

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\* It may be proper here to remark, that Cranmer by no means entertained the modern views of the scriptural authority of bishops. He would not have coincided with the claims of the tract which is now passing under our review. He maintained “that the appointment to spiritual offices belongs indifferently to bishops, to princes, or to the people, according to the pressure of existing circumstances. He affirmed *the original identity of bishops and presbyters*; and contended that nothing more than mere election, or appointment, is essential to the sacerdotal office, without consecration or any other solemnity.—*Le Bas’ Life of Cranmer*, vol. i. p. 197.



the globe. We ourselves could live and labor in friendliness and love, in the bosom of the Episcopal Church. While we have an honest preference for another department of the great field of Christian action; while providential circumstances, and the suggestions of our own hearts and minds, have conducted us to a different field of labor; we have never doubted that many of the purest flames of devotion that rise from the earth, ascend from the altars of the Episcopal Church, and that many of the purest spirits that the earth contains, minister at those altars, or breathe forth their prayers and praises in language consecrated by the use of piety for centuries.

We have but one wish in regard to Episcopacy. We wish her not to assume arrogant claims. We wish her not to utter the language of denunciation. We wish her to follow the guidance of the distinguished minister of her Church, whose book we are reviewing, in not attempting to "unchurch" other denominations. We wish her to fall in with, or to go in advance of others, in the spirit of the age. Our desire is that she may become throughout,—as we rejoice she is increasingly becoming,—the warm, devoted friend of revivals, and missionary operations. She is consolidated; well marshalled; under an efficient system of laws; and pre-eminently fitted for powerful action in the field of Christian warfare. We desire to see her what the Macedonian phalanx was in the ancient army; with her dense, solid organization, with her unity of movement, with her power of maintaining the position which she takes; and with her eminent ability to advance the cause of sacred learning, and the love of order and of law, attending or leading all other churches in the conquests of redemption in an alienated world. We would even rejoice to see her who was first in the field at the Reformation in England, first, also, in the field, when the Son of God shall come to take to himself his great power; and whatever positions may be assigned to *other* denominations, we have no doubt that the Episcopal Church is destined yet to be, throughout, the warm friend of revivals, and to consecrate her wealth and power to the work of making a perpetual aggression on the territories of sin and of death.

Concerning the opinion of Cranmer, given at the foot of the opposite page, Le Bas adds, "But whatever might be the source of the notions here expressed by him, it is perfectly clear that he did not long retain this system of opinions."





## ANSWER TO A REVIEW

OF

### 'EPISCOPACY TESTED BY SCRIPTURE.'

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OUR readers will recollect that at various periods since this tract first appeared, now more than three years ago, we have reminded all concerned that it had not been answered. At length, however, a champion appears, to take up the gauntlet thrown down, and do battle for—really we cannot say *for* what—but *against* the claims of Episcopacy. He advances to the field with the courtesy of a perfect knight, saying so many civil things of his opponent, that we regret that the withholding of his name deprives us of the opportunity of being personally courteous in return. This, however, we can see, though his armor is closed, and this we say with unfeigned gratification, that he is a gentleman of elevated feelings and honorable principles.

And now to the discussion. The Reviewer has fixed upon one point in the line of argument in the tract, and on *it* directed his main attack. Our reply must, of course, correspond. First, however, we offer some preliminary observations.

Because the author of the tract\* rested the claims of Episcopacy finally on Scripture—because he fills a high office in the Church—and because the tract is issued by so prominent an Episcopal institution as the "Press," the Reviewer seems to think that Episcopalians are now to abandon all arguments not drawn directly from the holy volume. Not at all. The author of the tract, in his sermon at the consecration of the four bishops in October, 1832, advocated Episcopacy, besides on other grounds, on that of there being several grades of office in the priesthoods of all religions, false as well as true, and in all civil magistracies and other official structures,—and, in his late charge, he adverted to the evidence in its favor contained in the fathers. And the "Press," at the time it issued the tract, issued also with it, in the "Works on Episcopacy," those of Dr. Bowden and Dr. Cooke, which embrace the argument at large. There is no reason, therefore, for thinking that, however a single writer may use selected arguments in a single publication, either he or other Episcopalians will (or should) narrow the ground they

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\* Bishop H. U. Onderdonk.

have usually occupied. The fathers are consulted on this subject, because the fabric of the ministry which they describe forms an historical basis for interpreting Scripture. And general practice, in regard to distinct grades among officers, throws a heavier burden of disproof on those whose interpretations are adverse to Episcopacy: this latter topic we shall again notice before we close.

The reviewer thinks that, in discussing the exclusive claims of Episcopacy, "the *burden of proof* lies wholly on its friends." But the correctness of this assertion depends on the sense in which the phrase "burden of proof" is taken. In a loose way, it may be said that the burden of proof so far lies on him who advances a proposition, i. e. on him who happens to make the first assertion in any given discussion, as that he must adduce arguments for his opponents to reply to; and it is sometimes one of the arts of controvertists to *manœuvre* upon this rule. But the rule is only technical: it may further an orderly discussion, but it does nothing more toward the development of truth. We suppose the reviewer to mean this sense of the phrase, as he speaks of nothing more than the "specific assertion" of the tract; but, in this sense, the tract fulfilled its duty in giving proofs. The "burden of proof" has, however, a meaning far more important. It is the opposite of the "presumptive argument." In some cases, the presumptive argument is clear, and it holds its ground till disproved; and in such a controversy, the burden of proof is a burden indeed. In other cases, it is doubtful on which side the presumptive argument lies, and then it is a waste of time to talk about the burden of proof. Does the reviewer think that the presumptive argument is *clearly* against the exclusive claims of Episcopacy? Let him go to Ignatius, in the age next the apostolic, and read about the "bishop, presbyters, and deacons"—he puts on such language a Presbyterian construction—while Episcopalians put on it theirs; does this give him a clear presumption? Does it throw the burden of proof on us? Let him go to the period when the Reformation began—then all the Christian world was Episcopal—he excepts, though we do not, the Waldenses; does this grand fact give a presumption against Episcopacy? Let him, again, look on Christendom now, and estimate the majority of Episcopalians as he pleases—a vast majority it is, by any estimate; does he find in such a state of things any clear consideration that throws the burden of proof on the exclusive advocates of the Episcopal ministry? We judge not. We rather think it would not be difficult to show that this "burden," so far as these topics may be allowed to decide it, lies upon the impugnors of Episcopacy. We therefore most respectfully suggest to the reviewer, that it *probably* lies—on a *minority* in controversy with a majority, i. e. on Non-episcopalians—on those who *left* Episcopacy at the Reformation—on those who, to *make* Ignatius interpret the Scriptures relating to the ministry as they do, adduce, not fact

or evidence, or even the historical chain of proof, but merely *their own* interpretation of those Scriptures, as the key to Ignatius.

We were much pleased to find the reviewer agreeing, in the main at least, to the exclusion of extraneous arguments from this controversy, as proposed and largely insisted on in the tract—"to most of the observations under these several heads, we give our hearty assent." Yet such is human forgetfulness, in even the best of men, that he strays once or oftener into every one of these extraneous or inconclusive arguments, as a few exemplifications, under the heads given in the tract, will show. 1. The notion that Episcopacy is adverse to civil *freedom*, is extraneous and irrelevant: does the reviewer "assent" to excluding this notion? He says, "If the New Testament had been the only authority appealed to in other times, Episcopacy would long since have . . . sunk away with *other dynasties and dominations*, from the notice of mankind." 2. Another extraneous argument is the accusation that Episcopalians are not *pious* enough: does the reviewer "assent" to putting this imputation out of view? He says of Episcopacy, in certain former periods, "Even as a part of the Protestant religion, it has brought 'a numb and chill *stupidity of soul*, an inactive *blindness of mind*, upon the people, by its leaden doctrine;' we cannot forget 'the *frozen captivity*' of the Church, 'in the bondage of prelates.'" 3. That the *external* appointments of Christianity are of inferior moment, is, argues the tract, another irrelevant matter: does the reviewer "assent" to having this plea set aside? He says, "We regard it as a matter of very little moment, *in what particular church* the spirit is prepared for its eternal rest." 4. That some Episcopalians *unchurch* the Non-episcopalian denominations, is an extraneous argument: does the reviewer "assent" to keeping it out of the discussion? He says, "Whether their arguments . . . are such as to render appropriate the description of all people but the members of Episcopal Churches, as left to 'the *uncovenanted mercies* of God;' whether they are such as to prompt, legitimately, . . . to the modest use of the term 'the Church,' with an exclusive reference to *themselves*,\* must now be left to the judgment of our readers." 5. Referring to authorities, on either side, who are thought to have *contradicted themselves*, is, according to the tract, irrelevant, extraneous, and even futile: does the reviewer "assent?" He adduces the opinions of Cranmer, concerning "the original identity of bishops and presbyters," and that neither "consecration, nor any other solemnity," is essential to make a minister of CHRIST; while yet Cranmer sanctioned our Ordinal, which declares that God "appointed divers orders of ministers in the Church;" and which decrees that no man shall

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\* Twice, in his second paragraph, the reviewer uses the term "the Church," with, apparently, an exclusive reference to Presbyterians.

officiate "in this Church," without "Episcopal consecration or ordination;" contradiction enough, we apprehend, to set aside Cranmer's *authority* on this point. 6. The tract argued that a scriptural "*hint or intimation*" was enough, in matters of a permanent kind, without an explicit command, and that to argue otherwise is inconclusive: does the reviewer "assent" to this? He asks repeatedly for "explicit proof" of Episcopacy, and thinks that Episcopalians can do nothing without it. Thus, in regard to *all* the six arguments set aside in the tract, the excision of which was "assented" to, "mostly" indeed, yet "heartily," by the reviewer, he has been so unfortunate as to forget himself, and employ the mutually condemned weapons. We do not say that he has employed them unkindly, or, any but the last of the six, as essential to his cause; all we remark is, that those who "assent" to that preliminary portion of the tract ought not to use them at all. These topics are valueless to the sound reasoner—among the weaker brethren, some of them are apt to produce irritation.

Another preliminary remark may be offered. The reviewer takes no side on the question of valid ordination. Judging from his very flattering notice of the Episcopal Church, he may be an Episcopalian in principle, on the ground of expediency. Judging from the periodical in which his review appears, he may be a Congregationalist in sentiment, and may regard lay orders as good. Judging from his writing against the tract, which argues only against a Presbyterian ministry, "passing by the feeble claim of lay-ordination," he may be a Presbyterian. But he makes no profession of his opinion on this subject. He says;—"The question after all might be, whether it was the design of the Apostles to establish *any* particular form of church government," including, of course, any particular rule of ordination—and he adds, "This question we do not intend to examine now, neither do we design to express any opinion on it." Now he has a right, if he chooses, in attacking other opinions, to reserve his own; but it is much the same right that a rifleman has to fight behind a tree—it is a lawful act, but not indicative of peculiar valor. In the pursuit of abstract truth, the sentiments of the investigators are little to the purpose. But when a question has immediate reference to *practical* arrangements, it is strictly relevant to ask an objector to any one system, what system he proposes as a substitute; because the issue, when practical, is a complex one, including not only the questions raised upon the system attacked, but those also that may occur concerning the one brought forward in its place. To oppose one plan, and yet name no other, is not to treat the matter practically. The reviewer says, "If Episcopalians cannot make good *their* claims in reference to the bishop, it follows of course that all ministers are on an equality." True, but it does not follow that all *called* ministers *are* such; the question would still be open between presbyterian ordination, lay-ordination, election to the ministry

without ordination or laying on of hands, and assuming the office without either election or ordination. Let any one duly consider the respective principles of the tract and the review, concerning good order in the Church—the one presents a system for maintaining it, the other opposes that system, yet offers none whatever in its place, it leaves the ministry open to any and every claimant,—let any one, we say, consider *this* difference between the two productions, and then determine whether the tract and its system have not been allowed to hold a material advantage by this indecision or this reserve of the reviewer.

While on this point, we must notice a contradiction, or something very like one, into which the reviewer has fallen. In one paragraph, "It would not prove Episcopacy to be of divine origin, could its friends show that Presbyterianism is unfounded in the Scriptures; or that Congregationalism has no claims to support; or that Independency is unauthorized; or even that lay-ordination is destitute of direct support"—yet, in another paragraph, "It is admitted on all hands, that there is somewhere in the Church a right to ordain." Now, a right to ordain is a divine right, be it exercised as it may: if Scripture is so interpreted as to give that right to laymen, or to presbyters, or to bishops, the right is rested on Scripture, whether its support be "direct" or indirect; and, if sustained by Scripture, it is of "divine origin." The reviewer declares this right to exist "somewhere in the Church." Yet he argues that if all kinds of ordination were overturned *except* the Episcopal, it would not prove the latter to be of "divine origin." In other words, he argues that *all* sorts of ordinations may be without authority, and so the right to ordain exists *nowhere*, while yet it does exist *somewhere*. If the reviewer denies this conclusion from his premises, he must speak more plainly concerning "lay-ordination," and say whether it has "indirect support" in Scripture. For ourselves, we think that if there be an ordaining power somewhere, yet not in either of the other alleged places of deposit, it *must* be in the bishops.

And now we proceed to the *main* objections to the tract, as urged by the reviewer. These relate to two points. 1. The assertion, in the tract, "That the Apostles ordained, all agree." 2. The inference or assumption, in the tract—after stating the distinction between "the apostles *and* elders," and after showing that this distinction did not arise from other causes—"It follows, therefore, or will not at least be questioned, that the apostles were distinguished from the elders because they were *superior* to them in ministerial power and rights."

1. To the assertion, "That the apostles ordained, all agree," the reviewer objects, "If this means any thing to the purpose, it means that they ordained *as apostles*; or that they were set apart to the apostolic office for the *purpose* of ordaining." *Festina lente*, not too fast. Episcopalians believe undoubtedly that



they "ordained "as apostles," and that they were "set apart for the purpose of ordaining," *besides other purposes*. But neither of these points were involved in that portion of the argument of the tract—where the fact that the apostles ordained was mentioned *merely as a fact*, without regard to the why or how. This mere fact was assumed, as agreed to by all; yet it was proved also from Scripture, on a subsequent page. Then followed the next proposition in the train, "That elders (presbyters) did [ordain], we deny"—which second proposition is made good as the tract proceeds—nor does the reviewer gainsay it, upon evidence, though he 'thinks' he could, 'if his argument required it, or if he had room.' Here, let our readers recollect, that the argument of the tract is with Presbyterians only, not with those who maintain lay-orders, and that it was of course unnecessary to deny that laymen ordained. The *facts* relating to Episcopacy and parity were first to be ascertained, as the basis of the argument—the structure to be erected on that basis was a different affair. And the two great facts, that apostles ordained, and that presbyters did not, were so sufficiently ascertained in the tract, that the reviewer does not controvert either of them, by stating facts of a contradictory sort. To the facts *only* should attention be given in the first place, and no construction or reasoning should be intermixed with the development of them. If, *after* this development of facts, it should be argued or denied that the apostles ordained "as apostles," or were set apart for that "purpose" among others, very well—only let the assertion or denial wait till the foundation is laid.

The tract, in the portion of it under consideration, draws no inference from the two facts mentioned, but proceeds to an entirely different line of argument to prove ministerial imparity. It quotes the expression, from the record of the council held at Jerusalem, "apostles *and* elders," and asserts that it shows the two sets of persons so named to have been as distinct from each other, as were the laity from both, in the passage "apostles, *and* elders, *and* brethren"—and from the former, in the passage "apostles *and* brethren"—adding, "apostles were therefore *one* class, and elders *another* class, just as the laity were a *third* class." This seems clear enough, nor does the reviewer question it. The tract then proceeds to show, that the apostles were not thus distinguished because appointed by CHRIST personally—nor because they had seen our LORD after his resurrection—nor *only* (as the tract further states, though the reviewer forgets that it does so,) because they were *special* witnesses of that event—nor because they worked miracles—for sustaining all which propositions reasons are given. It then draws the conclusion, that the apostles were thus distinguished from the elders because they were "superior to them in ministerial power and rights." This is the line of argument which introduces the reasoning against parity. And it brings us to the second of the main objections to the tract, offered by the reviewer.



2. In bringing this portion of the Episcopal argument o the inference mentioned, apostolic pre-eminence, the author of the tract says—"It follows, therefore, [from the premises just enumerated,] or at least will not be questioned, that the apostles were *superior* to the elders in ministerial power and rights." Here are two assertions—"it follows"—"or it will not be questioned"—either is sufficient for the reasoning of the tract.

The assertion "it follows," means, of course, 'if the previous statement holds good;' and that in this case the inference is just, the reviewer does not controvert. And it would be difficult to do so; for, so far as we recollect, every other point in which distinction could even plausibly be claimed for the apostles, had been set aside by the tract, (as the reader will see in our paragraph next but one above,) leaving only the one distinction of "ministerial" superiority. The *inference*, therefore, that this was the distinction implied in the expression "apostles *and* elders," is neither forced nor unreasonable, it follows justly from the premises stated. And when it is considered that the distinction was made in an ecclesiastical council, it will be acknowledged that this ground for it was the most natural one that could be assigned.

But it was important to add, that the ministerial superiority of the apostles "*would not be questioned.*" Yet here the reviewer\* is all astonishment! Here is a link of straw in the argument of the tract, whatever be the material of the rest of the chain! What! trust any portion of the proof of Episcopacy to an assertion that "will not be questioned!" Even so: the author of the tract has been guilty of this most egregious oversight, and he must submit to the due castigation. We shall see. But first let the reviewer speak for himself.

"He next attempts to show, that this distinction [between 'apostles *and* elders'] was not made because they [the apostles] 'were appointed by CHRIST personally,' nor because 'they had seen our LORD after his resurrection;' nor 'because of their power of working miracles;' and then the writer adds, 'It follows, therefore, or *will not at least be questioned,*'—a qualification which, by the way, seems to look as if the writer had himself no great confidence in the consecutiveness of the demonstration,—'that the apostles were distinguished from the elders because they were *superior* to them in ministerial power and rights.' This is the argument, and this is the whole of it. On the making out of this point, depends the stupendous fabric of Episcopacy. Here is the corner-stone on which rests the claims of bishops; this the position on which the imposing and

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\* At this point of our manuscript we receive a copy of the Review, separate from the rest of the periodical in which it appeared, and entitled "Examination of 'Episcopacy Tested by Scripture.'" We ought therefore, perhaps, to say "examiner," instead of "reviewer." But as the latter word is commonly used in such articles as the present, we retain it.

mighty superstructure has been reared. Our readers will join with us in our amazement, that this point has not been made out with a clearer deduction of arguments, than such as were fitted to lead to the ambiguous conclusion—'It follows, therefore, or —.' "

Now, what will be the reviewer's "amazement," when we assure him that "this is the whole of *his* argument" affecting the tract! Yet such is the case: for the reasonings, throughout his article, are much the same with those usually brought against Episcopacy; and where not the same, they are so much *minus* the former ground, which the tract left far behind in proceeding with its inductive demonstration, as we deem it, of that form or the ministry. No one, for three years, brought those old reasonings against the tract—no one, till the reviewer fancied he had discovered a weak spot in it, and might therefore reproduce some of them with effect. Here, then, is the grand—we may say the one point of contest; for if we can make good our cause here, we may leave the rest of the old matter of the review, or so much of it as we please, where it has reposed for three years. The present is only a start in its slumber.

"Amazement!" Does the reviewer deny the assertion, that "it will not be questioned that the apostles were superior to the elders in ministerial power and rights?" we should be "amazed" if he did—ought we to be "amazed" that he neither denies nor allows it? His uninitiated readers, however, will understand his article as contradicting the tract on *this* point. He says, indeed, with Non-episcopal writers generally, that the apostles held only an extraordinary and temporary power over other ministers; but this is not *the* point in that portion of the argument of the tract; which was only to show the *fact* that the apostles *were* superior to them, leaving to subsequent investigation to decide whether this superiority was temporary or not extraordinary or not. Is it not, then, a fact, that the apostles *were* "superior to the elders in ministerial power and rights?" was it not fair to say, that this assertion would "not be questioned?" To settle this matter we shall adduce Non-episcopal authorities, and in sufficient number, we trust, to satisfy our readers; merely adding, that we do not recollect any who "question" it, unless they question or deny also an ordained ministry—unless they are other than Presbyterians (proper,) with whom only the tract was in controversy.

In substantiating this assertion by the authorities we shall quote, we apprise our readers that they include "evangelists" with the apostles, and that they regard the superior powers of both as extraordinary and temporary. Their allowing rights over the clergy to evangelists, shows that they did not regard those rights as confined to the thirteen principal Apostles—which is something for Episcopacy. Their *opinion* that these rights were extraordinary and transient, has no bearing on the simple *fact* that they existed. With the Non-episcopal tone of

the language of these writers we have, in using them for this fact, nothing to do.

*The late Dr. Wilson.* "But it so happens, that *the conformity in duties* between the diocesan bishop and the apostle and primitive evangelist; and the contrast of the oversight of an individual church by its presbyters, with an Episcopate in after ages; are now adopted as arguments to prove, contrary to the verity of facts, that diocesan bishops are actually the successors in *office* of the apostles and evangelists, and not of the presbyters in the churches." (p. 252.) That is, the apostles and evangelists held an "office" the "duties" of which conformed to those of diocesan bishops; of course they were superior to presbyters in ministerial power and rights. Again, speaking of the office of Timothy, as an evangelist, "This office was *superior* to that of pastors *even* teachers." (p. 253.) Again: "There is little more propriety in bringing the apostolic *office* down to a level with that of presbyters or bishops, or of elevating the latter to the grade of the former, than of supposing every governor an alderman, or every alderman a governor of a state, because commissioned by such." (p. 268.)

*Dr. Miller.* "It is evident, from the whole tenor of Scripture, that the apostolic character was *superior* to that of the evangelists: and Paul, especially, always addresses Timothy and Titus in a style of *authority*." Again, "*We* hold that all the *authority over other ministers*, with which the apostles and evangelists were *vested*, was extraordinary, and necessarily arose from the sacred canon not being yet complete, and the Church not yet settled." (pp. 107, 108, 1st edit.) That is: the elders were inferior to the evangelists in "vested" authority, and these inferior to the apostles—greatly superior then must the apostles have been to the elders in "vested" authority—so "*we* hold," says Dr. Miller, we Presbyterians. To this eminent divine, then, the author of the tract may transfer the responsibility of saying, that "the ministerial superiority of the apostles will not questioned," by that denomination, — their "vested" *official* superiority.\*

*Dr. Campbell.* "No doubt they [the apostles] may be styled bishops or overseers, but in a sense *very different* from that in which it is applied to the inspector [presbyter-bishop] over the inhabitants of a particular district. They were universal bishops; the whole Church, or rather, the whole earth was their charge, and they were all colleagues one of another." (p. 77.)

*Matthew Henry.* "The *officers* which CHRIST gave to his Church were of two sorts; extraordinary ones, advanced to a *higher* office in the Church; such were apostles, prophets, and evangelists. The apostles were *chief* . . . . And then there

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\* We have somewhat amplified this paragraph in the reprint to give us the benefit of Dr. Miller's name against the Biblical Repository for April, 1835.

are ordinary ministers, employed in a *lower* or narrower sphere, as pastors and teachers." (On Eph. iv. 11.)

*The Divines who argued with Charles I., in the Isle of Wight.* "Those that would carry it (Episcopacy) higher, endeavored to imp it into the *apostolical office* . . . . and so the apostolical office, (excepting the gifts, or enablements confessed only extraordinary) is *brought down* to be Episcopal, and the Episcopal raised up to be apostolical. Whereupon it follows that the *highest officers* in the Church are put into a lower orb; an extraordinary office turned into an ordinary distinct office, confounded with that which in the Scripture is not found, a temporary and an extinct office revived." (p. 6.) In other words, those divines allow the official, i. e. the "ministerial" superiority of the apostles over presbyters to have been even greater than that claimed by bishops—but this latter claim they reject.

*Calvin.* "So those twelve individuals, whom the LORD chose to promulgate the first proclamation of his Gospel to the world, preceded all other in order and dignity." Again; "By 'evangelists' I understand those who were inferior to the apostles in dignity; but next to them *in office*, and who performed similar functions." (Inst. b. 4, c. 3, s. 4, 5.)

Thus, from Calvin downward, it is proved to be the belief of Presbyterians, as is asserted in the tract, that "the apostles were distinguished from the elders because they were *superior* to them in ministerial power and rights." No Presbyterian, in the proper sense of the appellation, "questions" it—none that we know of—though some, into whom we have just looked, are not explicit on this particular point. As to this superiority having been part of the extraordinary prerogative of the thirteen Apostles, we refer to the tract itself, where it is shown that the pre-eminence of certain officers in the Church over elders is recognised in other individuals, and as perpetual. We may add a word or two, on this point, as we proceed.

So far, then, the tract is safe: nay, those who are versed in the Episcopal controversy will think this part of our labor supererogatory; but many, we are sorry to say, know little of the argument concerning this branch of the institutions of our LORD—and these may learn that there was no cause for the "amazement" of the reviewer.

We have now further to remark, that the reviewer says that the passage we quoted from him contains the "whole" argument of the tract on the point just discussed. This is an oversight. The tract, at this very point, referred to a previous note, which reads thus:—

"That the Apostles alone *ordained* will be proved. In 1 Cor. iv. 19-21; v. 3-5; 2 Cor. ii. 6; vii. 12; x. 8; xiii. 2, 10; and 1 Tim. i. 20, are recorded inflictions and remissions of *discipline* performed by an Apostle, or threatenings on his part, although there must have been elders in Corinth, and certainly were in Ephesus." (Tract, p. 12.)

This note, as referring to several passages of Scripture, should be considered as *part* of the argument of which the reviewer inadvertently says, he gives "the whole of it"—the argument, in the tract, for the ministerial superiority of apostles over elders. Let us examine this note in detail, and see how much proof to this effect it condenses in a few lines.

There must have been elders in Corinth when the epistles were written to them. We prove this by the language of Paul—"As a wise master builder I have laid the foundation, and *another* buildeth thereon." We prove it by the language, hyperbolical indeed in the number, yet decisive of the fact—"Though ye have ten thousand *instructors* in CHRIST." We prove it by the language, in reference to the right of the clergy to be maintained by their flocks—"If *others* be partakers of this power over you, are not we rather?" We prove it by the fact that the "Lord's Supper" was celebrated in that church, which required an elder, at the least. We prove it by the language, concerning some of the Corinthian teachers—"Are they *ministers* of CHRIST . . . . I am more." Not only then do we say, with the author of the tract, "there *must* have been elders in Corinth," but we assert it positively, *there were*, at the time Paul wrote the two epistles to that church.

Yet, without noticing these elders in the matter, so far as the epistles show, though they doubtless were noticed and consulted as much as courtesy and their pastoral standing made proper—without putting the matter into their hands, or even passing it through their hands, Paul threatens, inflicts, and remits *discipline* among the people of their charge. This is a "ministerial" act. And Paul's doing it himself, instead of committing it to the elders, shows that he, an apostle, was "*superior* to them in ministerial power and rights." This conclusion is unavoidable, if the fact be sustained. Let us then look to the fact—our readers, we trust, will accompany us patiently.

"But *I* will come to you shortly, if the LORD will, and will know, not the speech of them which are puffed up, but the power.

For the *kingdom* of God is not in word, but in *power*.

What will ye? shall *I* come to you with a *rod*, or in love, and in the spirit of meekness?" (1 Cor. iv. 19-21.)

Here is "power" and "a rod," to be exercised under God's "kingdom" or sovereignty, and by one man, an apostle, if those who were "puffed up" did not humble themselves. Here is church discipline threatened, not by or through the elders, but by an apostle individually, and with the rod in *his* hands.

"For *I* verily, as absent in body but present in spirit, have *judged* (in the margin *determined*) already, as though *I* were present, concerning him that hath so done this deed,

In the name of our Lord JESUS CHRIST, when ye are gathered together, and *my spirit*, with the power of our Lord JESUS CHRIST,



To *deliver* such a one *unto Satan* for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. v. 3-5.)

Here is an act of church discipline, nothing less than excommunication; and who inflicts it? the elders at Corinth? By no means. Paul does it. The Apostle "judges" and determines to "deliver to Satan" the unworthy Christian—and to do it when that church, and "his spirit" were assembled together, himself being in that sense present when his sentence was executed. Who read his sentence in the assembly, we are not informed; probably one of the elders. Who ejected the man personally, if that mode of executing the sentence was added to the reading of it, we are not told. It is enough that the "judgment," the decision, the authority for the discipline, was that of an apostle alone, and evinced his superiority, in ministerial functions, to the elders of that church. The excommunication led, of course, to the exclusion of the man from the friendship and kind offices of the brethren; and this is called his "punishment inflicted of many," in the passage we are next to quote.

"Sufficient to such a man is this punishment, which was inflicted of many.

To whom ye forgive any thing, *I* forgive also; for if *I* forgave any thing, to whom *I* forgave it, for your sakes *forgave I it in the person of CHRIST.*" (2 Cor. ii. 6, 10.)

Here is a remission of discipline, not by the elders, but by an apostle; *he* pronounces the punishment to be "sufficient." The brethren forgive the scandal of the man's conduct, he having become penitent; and Paul forgives him, by removing the sentence. They forgave as men and fellow Christians—he forgave "in the person of CHRIST."

With such illustrations of an apostle's power to threaten discipline, to inflict discipline, and to remit discipline, we shall understand the force of the other passages in the epistles to the Corinthians, referred to in the note we have quoted from the tract.

"Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that *our care for you in the sight of God* might appear unto you." (2 Cor. vii. 12.)

"But though I should boast somewhat more of *our authority*, (which the LORD hath given *us* for edification, and not for your destruction,) I should not be ashamed." (2 Cor. x. 8.)

"I told you before, and foretell you, as if I were present the second time; and being absent, now I write to them which *heretofore have sinned*, and to *all other*, that if I come again *I will not spare.*"

"Therefore I write these things being absent, lest being present *I should use sharpness*, according to the *power* which the LORD hath given *me* to edification, and not to destruction." (2 Cor. xiii. 2, 10.)

So much for the Corinthian church and its elders. The reviewer was certainly mistaken when he said he had given "the argument" of the tract, "the whole of it," for the assertion that "the apostles were distinguished from the elders because they were *superior* to them in ministerial power and rights." He gave but a fraction of it.

Now turn we to the further proof of that assertion, alluded to in the tract, in the case of the church at Ephesus. There "certainly were" elders in Ephesus, when Paul wrote the first epistle to Timothy. We prove this fact from the language, "That thou mightest charge some that they *teach* no other doctrine:" teachers then there were in that church, public teachers, authorized teachers, and such are not the ruling elders or deacons of Episcopacy; therefore both these parties, the only ones concerned with the tract, must agree that they "certainly" were elders or presbyters. We prove it by the Apostle's condemnation of Hymeneus and Alexander, for "making shipwreck concerning faith," i. e. making shipwreck in teaching the faith, teaching it publicly and with authority—and these teachers were elders, for the reasons just given. We prove it also from the fact that there were elders at Ephesus, when Paul said to them, in Acts xx., "Grievous wolves *shall* enter in among you . . . also of your *own* selves *shall* men arise, speaking perverse things;" Paul thus declaring that the false teaching at Ephesus would be by elders, and would occur afterward, it not having occurred as yet: that the false teaching would be by elders, seems decisive in favor of the assertion that the false teaching there *was* by elders, as we have just maintained: that the false teaching was *yet* to occur, when there were already elders in Ephesus addressed by Paul, in Acts xx., is proof that that church had its elders when this evil indoctrination *had* occurred, which was the case when Paul first wrote to Timothy, as our extracts from that epistle show. This latter argument we consider final: the epistle enumerates, as errors then existing there, "fables, endless genealogies, swerving from charity and faith to vain jangling, questions and strifes of words, perverse disputings of men of corrupt minds and destitute of the truth, profane and vain babblings, and oppositions of science falsely so called;" *γνῶσις*, perhaps gnosticism, as Hammond argues. This was the state of things at Ephesus, when Paul wrote the epistle. But when he addressed the "elders," in Acts xx., he spoke of nothing of the sort as having existed, or as existing then, but only as to exist at a *future* time. If then there were elders there *before* these mischiefs appeared, there "certainly were" when they were *afterward* developed—i. e. when Paul wrote the first epistle to Timothy.

Well then—is the *discipline* of the church at Ephesus intrusted to these elders? Nothing like it. As in the case of the Corinthians, that "power was given by the LORD" to an

apostle, and only an apostle exercised it. Read the proof of this fact.

"Of whom is Hymeneus and Alexander; whom *I* have delivered *unto Satan*, that they may learn not to blaspheme." (1 Tim. i. 20.)

It is the apostle that inflicts the discipline; the elders do not appear in the matter. And discipline is a "ministerial" function; and excommunication its highest exercise.

Again, therefore, we repeat, that this part of the tract must have escaped the reviewer's notice, when he declared that he had given its "whole argument" for the "ministerial superiority" of the apostles. Perhaps it would have been better had the author of the tract expanded his note, so as to have presented the argument more at length, or have given it in a larger form in the appendix. But the note, as it stands, adverts to every point that here occupies three or more of our pages.

As to the plea that the apostles exercised these rights and powers as *extraordinary* officers, not to be continued in the Church, we remark, in the first place, that it is an *admission* that they *had* these rights and powers. It is the usual plea of Non-episcopal writers, as we have shown, and having brought this fact to the recollection of the reviewer, he will be "amazed" at himself we think, for having been "amazed" at the assertion of the tract, that it "would not be questioned." But, in the next place, the plea is not a sound one, for these powers and rights passed *beyond* the thirteen Apostles to other men, as Barnabas, Timothy, Titus, and the angels of the seven Asian churches; see the tract. Not so fast, says parity; these, or some of them, were "evangelists," and *they* also were extraordinary and temporary officers; to which we reply, that Timothy alone is called an evangelist in Scripture, the rest are not. Perhaps, however, the reviewer thinks, and if so, we agree with him, that the tract has routed the plea commonly rested by Non-episcopalians on the title "evangelist," as he does not name the word, but merely says that Timothy and Titus had a "temporary" function in regulating churches and ministers. This was certainly prudent in him, for the postscript to the tract has fairly given that plea to the winds. But let the reviewer examine where his *new* position leaves him. Thus,—Timothy and Titus have but *temporary* duties, not because they are evangelists, but because they do not remain permanently in one station, call it a diocese, or any thing else—we ask, then, do elders, or did they, remain permanently in one station, call it a parish, a congregation, a church, or what you please? if not, then elders also, by the same argument, exercised only a *temporary* function, and so we have *no* ministry left. Take Apollos, for example; was he not an elder, at the least? is he not called a "minister" by Paul, and did he not "water" at Corinth what Paul had planted? if the reviewer says he was more than an elder, he contradicts the

parity he would defend, for he then makes two orders in the ministry; if he calls him an evangelist, he retreats from his *new* position, of *not adducing* that title, and so falls under the demolishing power of the postscript to the tract. Well, then, does Apollos, an elder at the least, remain stationary at Corinth, or in any other parish, church, or congregation? No: he had left Corinth when Paul wrote the first epistle to the church there; he had gone elsewhere; yet not even then to be stationary, for Paul desired to bring him back to Corinth, and he himself meant to come back "when he should have convenient time." (1 Cor. xvi. 12.) Here are three successive points occupied in the ministry of [elder] Apollos, down to the year 59. The next we read of him is in the year 65, when he was on a "journey" or voyage, from some place not mentioned, to Crete, and was to proceed on from Crete to (probably) Nicopolis.\* Similar migrations could be traced in the ministry of various other persons named in the Acts and the Epistles; as Erastus, Tychicus, Trophimus, Crescens, Sopater, &c., &c.; and, provided, the reviewer will allow that they were elders at the least, which "will scarcely be questioned," we suppose, of the most of them, and will not put in the plea that they were evangelists, which is precluded by his new position, then there will be so many more cases in proof, that elders were as little fixed in one station as were Timothy and Titus. At all events, we have the case of Apollos to this effect. And the result is this alternative—if Timothy and Titus had only temporary superior functions, because they exercised them in more than one place, the elders had only a temporary function for the same reason; and then we have *no ministry* left: if, however, the functions of the elders were permanent, though they moved from place to place, the *superior* functions of Timothy and Titus were also permanent, in spite of this same objection; and thus we have *Episcopacy* a permanent institution in the Church.

Our deepest thanks, therefore, are due to the reviewer, for co-operating with the tract in brushing away this rubbish of the parity argument—that portion of it which is made out of the *name* evangelist—and resting the discussion on the mere *facts* of the case. This is, indeed, a happy agreement—a real advance toward settling the controversy between Episcopalians and Presbyterians; for the latter will scarcely take the ground of *no ministry*; and, if they do not, the only alternative is *Episcopacy*, as we have just seen. Let any candid Presbyterian renounce the evasion of calling Timothy and Titus evangelists, and he will have a straight-forward and unincumbered argument. The apostles were "superior to the elders in ministerial power and rights." Timothy and Titus were also superior to the elders in those respects. The "angel" of the church at

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\* Titus iii. 12, 13. The reviewer has peculiar ideas of the time of Paul's visit to Nicopolis, when he connects this passage with Gal. ii. 1.



Ephesus, where there had long been elders, was superior to them; for he alone is addressed as "trying" false apostles, and the church there is called *his* "candlestick," not theirs: and this case brings the "superior" office down to the year 96. Further, the other six "angels" must have *resembled* the one at Ephesus. Nor is there a particle of scriptural evidence that this "superior" office was to cease; not a particle, though those who filled it may not then have been fixed in one station or diocese; as also there is not a particle of evidence that the office of the elders was to cease, though they too were not always fixed in one station or parish. Nay, the fact that inspired epistles were written to Timothy, Titus, and the seven "angels," and made part of the New Testament, for *permanent use* in the Church—epistles which recognise the right to ordain and inflict discipline on both clergy and laity, as existing in the "superior" officers, but do *not* recognise this right in the elders—this fact alone proves the "superior" office, i. e. Episcopacy, to have been intended for permanency. Add to this, that Timothy was to "keep this commandment [the 'charge' given him as a 'superior' officer in the church] till the appearing of our Lord JESUS CHRIST;" which implies that there *were to be* such officers as Timothy, to keep the same "charge," till CHRIST should appear—till the end of the world. Let any candid Presbyterian examine this train of proof, particularly as stated more fully in the tract, leaving out of the question, as the reviewer does most creditably, the evasion concerning "evangelists," and he will wish, at least, to be an Episcopalian.

We have finished the *main* discussion we proposed. We have defended, and we hope to purpose, the portion of the tract chiefly assailed by the reviewer. We have shown that the only link supposed to be weak, the grand link, "the point, on the making out of which depends the stupendous fabric of Episcopacy," the "corner-stone, on which rest the claims of bishops;" we have shown that *this* now very distinguished link in the chain of the tract's inductive proof of Episcopacy, is firm as steel. This done, all the work incumbent on us is performed. There is no more necessity for coping with the common and diffusive arguments against us, which may appear subsequently to the tract, than there was for *it* to notice all arguments of this kind that had appeared before. No one, we believe, has blamed the tract for pushing on its train of inductive reasoning, without regarding these interminable discussions; and no one can blame us, if we now say to the reader, "Go to the tract itself, read it carefully and with impartiality, and then decide, before God and your own conscience, whether it does not prove Episcopacy from Scripture." He who will do it this justice, will want no other arguments for that ministry, and will fear none against it. Our duty therefore is sufficiently discharged.

But rather than be uncivil to one whom we suspect to be a new comer into this field of controversy, we will extend our



article, and notice *some* of his other remarks, more especially those in which he has somewhat of novelty, or differs from the most of his predecessors.

He says that the apostles were ordained, as such, early in our Lord's ministry. He regards the words addressed to them, after the resurrection, as recorded by Matthew, Mark, and Luke, "Go ye into all the world," &c., as but "instructions," not as pertaining to a fresh ordination to a higher office. But he *omits* entirely the record of John, relating to that subsequent period. "As my Father hath sent me, even so *send I you* . . . receive ye the HOLY GHOST: whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained." This looks very like the substance of an ordination—the eleven are "sent;" they receive the "HOLY GHOST," in the ecclesiastical sense, we presume, just as the elders of Ephesus were "made overseers [presbyter-bishops] by the HOLY GHOST;" and they are told that they have the power of absolving true penitents, the nature of which power in the clergy is foreign to our present discussion. Are we not right in thinking that an ordination is here? Would the reviewer, having asserted the *previous* ordination of the apostles, would he, or would he not, if this passage had occurred to him, have seen a *second* ordination in it? If he had, he would have seen that which is fatal to the rule of parity, that there is but one order in the ministry.

The reviewer asks for *explicit* proof that Paul or the twelve were invested with superiority of office; we might ask him, in return, for *explicit* proof of their investment with the power of ordaining. He *infers* their right to ordain from the facts of Scripture, and we also *infer* their superiority of office from the same kind of evidence. Both inferences are unavoidable. [The *right* of Timothy and Titus, individually, to ordain, is recorded; that they *did* ordain is therefore justly presumed.]

The reviewer, in order to show what *he* thinks was the point in which the apostles excelled the elders in the matter in question, dwells largely on the fact that they were *special* witnesses of our Lord's resurrection; and with the help of CAPITAL and *Italic* letters, he has certainly made a showy argument. But nobody denies that they were the special witnesses, or that they were thus distinguished from the elders, as well as from others called apostles; the tract gave due attention to both these particulars. The point is, was *this* distinction the one that led to the expression "apostles *and* elders?" Surely not. Among *those* apostles was Barnabas, and perhaps Silas, (Acts xiv. 14; xv. 2, 4, 22; 1 Thess. i. 1; ii. 6,) neither of whom was a special witness of the resurrection. Besides: the expressions, "apostles *and* elders," "apostles, *and* elders, *and* brethren," are used with immediate reference to the council at Jerusalem, and the reviewer is more acute than we pretend to be, if he can say why, in a council acting on questions concerning "idols, blood, things

strangled, and licentiousness," the special witnesses of the resurrection should, *as such*, have peculiar authority. We really think the tract argues with more consistency, when it says that the apostles were *ministerially* above the elders. [For the "probability" that there was a *third* James, see Hammond.]

On the point of the Apostleship of Timothy, the reviewer thinks he was *not* included in the expression, "*We . . . the apostles of CHRIST,*" in 1 Thess. ii., which epistle begins, "Paul, and Silvanus, [Silas,] and Timotheus, unto the church of the Thessalonians"—Why?—Because it is said just before, "We had suffered, and were shamefully entreated at Philippi," and Timothy, he asserts, was not at Philippi at the time these severities were endured. Now, *we* argue these passages the other way; we think they, *of themselves*, prove that Timothy *was* at Philippi, and "suffered, and was shamefully entreated," though he was not beaten and put in prison, as Paul and Silas were. We turn also to the history in the Acts, (xvi., xvii.,) where we find that *before* going to Philippi, "Paul would have Timothy to go forth *with him*;" and *after* leaving Philippi, Timothy was *with him* at Berea, without a word or a hint that he had left Paul, or returned to him in the meantime. The *evidence* is all on our side, and connecting that in the epistle with that in the Acts, it is conclusive.

The reviewer says, "We would respectfully ask the author of this tract, where he finds an intimation of the existence of an order of '*clergy at large*,' in these churches," the seven churches in Asia. We "respectfully" answer, that he has not said one word of "an order of clergy at large," but has only spoken of the "clergy at large" in those churches, an expression which we are "amazed" to see misunderstood. His remark is—"Observe the emphatic use of the singular number in the address to each of the angels; 'I know *thy* works,' is the clear and strong language directed to them all successively, implying the responsibility, not of a church at large, or of its clergy at large, but of the head or governor individually." The reviewer is first, we believe, in imagining an "order of clergy at large," though he does not believe in his own imagination. And now, we would "respectfully ask" in return, Why does the reviewer "*lay out of view* the case of the '*elders at Ephesus*,'" when considering the case of the "angel" at Ephesus? Were there no pastoral elders [presbyter-bishops] in that church, in the year 96, though Timothy had been there so long previously, thirty years or more, "intrusted with the right of ordination!!" If there *were* such elders there in that year, 96, as there certainly was also an "angel," then our LORD's directing an epistle concerning the state of the church, and the trying of false apostles, to the "angel" individually, and not to the elders at large, or to the "clergy at large," i. e. including the angel with the rest, is a good argument for Episcopacy. The alternative thus reached, is, either Timothy committed a much grosser oversight than

will be ascribed to him, in not ordaining pastoral elders in that city, or the reviewer has committed an oversight of some magnitude, in "laying out of view" those elders, in his argument upon the case of the seven churches.

We frankly acknowledge that we do not understand what the reviewer means (p. 79) in recognising as a *question*, respecting the elders at Ephesus, mentioned in Acts xx., "whether they were *ruling elders*, or presbyters, ordained to preach as well as to rule." They are there called "overseers" or bishops; *we* regard such persons as presbyter-bishops, the second order, and Presbyterians give the name bishop to their *only* order of clergy proper. If ruling elders are bishops also, then they have *two* orders of bishops, which destroys parity.

Equally above our comprehension is it, that the reviewer, after thus recognising "ruling elders," should say in the next paragraph but one, "There are but *two* orders of *ministers* spoken of, or alluded to, in the epistles [to Timothy,] *bishops* and *deacons*." Are not ruling elders "spoken of" in those epistles, according to Presbyterian interpretation? If Presbyterian deacons are "ministers," are not Presbyterian ruling elders, who rank above them, "ministers" also? Here again we are sadly in the dark. If the reviewer *disallows* the office of a ruling elder, disallowed also by his opponent, why recognise it in his argument? and why say that the epistles of Ignatius, full as they are of "bishop, presbyters and deacons," seem to [his] eyes to be a plain straight-forward account of the existence of Presbyterianism in his time? If he *allows* that office, why intimate that it is not part of the "ministry" of his denomination, while that of a Presbyterian deacon is?

The reviewer says that if our bishops, claiming to be the successors of the apostles, were to assume the name "apostles," Episcopacy would soon be "shorn of its beams." Very likely. They have lost that name since the first century: those of the present day are not responsible for the change; yet it no doubt was wisely made. Let us try the converse of the proposition. Presbyterian ministers of the thorough sort claim likewise to be successors of the apostles; suppose then that *they* were to assume that name, what would become of the "beams" of Presbyterianism? Again, the reviewer favors the idea that the "*angels*" were *pastors* of the churches, presbyters on a parity with each other;" suppose then Presbyterian pastors were to assume the name of "angels," the Angel of the church in Arch-street, the Angel of the church in Pine-street, the Angel of the church in Washington-square, would the "beams" of their churches be less in jeopardy than those of our church would be from the titles, the Apostle of the church in Pennsylvania, the Apostle of the church in Virginia, the Apostle of the church in Tennessee?

The reviewer thinks that as presbyters lay on hands with the bishop when a presbyter is ordained, "it is *in fact*, a Presbyte

rian ordination." We think otherwise. When Presbyterians ordain, the theory is, so we understand their writers,\* that the authority comes from that *one* of their presbyters who presides on the occasion, the others being present to express the consent of the Church, in other words, as a canonical or church regulation to prevent any one man from performing so important an act by himself alone. This is Presbyterian ordination; the authority flows, not from a presbytery, but from a Presbyterian *presbyter*. So precisely in the case of our ordinations. The authority flows from the bishop; the presbyters lay on hands to denote the consent of the Church, to show that the bishop acts canonically, and not according to the mere impulse of his individual will. And this is Episcopal ordination, because the act derives its virtue from the *bishop*. Ordination by one presbyter would be valid among Presbyterians, and the ordination of a priest by the bishop alone would be valid among Episcopalians; but neither would accord with church regulations.

One word more concerning the "burden of proof," as contrasted with the "presumptive argument." The tract claimed no presumption in its favor, in seeking for the scriptural proofs of Episcopacy. We do—a presumption founded on *common sense*, as indicated by common practice. Set aside parity and Episcopacy, and then look at *other systems of office*, both religious and civil, and you find *several grades of officers*. In the Patriarchal Church there was the distinction of "high-priest" and "priest." (Heb. v. 10; vi. 20.) In the Jewish Church, (common sense being in this case unquestionably divinely approved,) there were the high-priest, priests, and Levites. Among Pagans and Mahomedans there are various grades in the office deemed sacred. Civil governments have usually governors, a president, princes, a king, an emperor, &c., as the heads of the general, or state, or provincial magistracies. In armies and navies there is always a chief. If the reviewer should claim exceptions, we reply they are exceptions only, and very few in number. The *general rule* is with us. That general rule next to universal is, that among officers there is a *difference* of power, of rights, of rank, of grade, call it what you will. And this general rule gives a *presumption* that such will also be the case in the Christian Church. We go to Scripture then with the presumptive argument fully against parity. If we should find in Scripture neither imparity nor parity, still *common sense* decides for the former. If we find the tone of Scripture doubtful on this point, imparity has the advantage, common sense turning the scale. If we find there intimations, less than positive injunctions, in favor of imparity, common sense, besides the respect due to Scripture, decides for *our* interpretation of them. And if any thing in Scripture is supposed to prove or to justify parity, it must be very explicit to overturn the suggestion of common

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\* See Form of Government, chap. 14, sect. 12.



sense. The "presumptive argument," then, is clearly with us, and the "burden of proof" lies on parity.

We have exceeded the limits to which we intended to confine ourselves—and though there are some other points in the review which we are tempted to notice, we must be content with extracting part of its truly elegant and courteous tribute to the Episcopal Church.

"We remember that it was under the Episcopacy that the Church in England took its firm stand against the Papacy; and that this was its form when Zion rose to light and splendor from the dark night of ages. We remember Cranmer, — Cranmer first, in many respects, among the reformers; that it was by his steady and unerring hand, that, under God, the pure Church of the Saviour was conducted through the agitating and distressing times of Henry VIII. We remember that God watched over that wonderful man; that he gave this distinguished prelate access to the heart of one of the most capricious, cruel, inexorable, blood-thirsty, and licentious monarchs that has disgraced the world; that God, for the sake of Cranmer, and his Church, conducted Henry, as 'by a hook in the nose,' and made him faithful to the Archbishop of Canterbury, when faithful to none else."

"She [the Episcopal Church] is consolidated; well marshalled; under an efficient system of laws; and pre-eminently fitted for powerful action in the field of Christian warfare. We desire to see her what the Macedonian phalanx was in the ancient army; with her dense, solid organization, with her unity of movement, with her power of maintaining the position which she takes; and with her eminent ability to advance the cause of sacred learning, and the love of order and of law, attending or leading all other churches in the conquests of redemption in an alienated world. We should even rejoice to see her who was first in the field, at the Reformation in England, first, also, in the field, when the Son of God shall come to take to himself his great power," &c.

A truly splendid eulogium on our Church,—and one which does credit to the candor, the benevolence, the superiority to prejudice, of the elevated mind that conceived it, and the honorable frankness which gave it public utterance. With the feelings of such a heart as that of the author of these paragraphs, we have, we can have, no controversy whatever—we rather desire to copy them more perfectly ourselves, and be taught more of the grand duty of love by an opponent who so nobly and so delightfully exemplifies it. We would only ask—If Episcopacy is to be found the "first" in the Church, at the second advent of the Son of Man, is it probable that he left no Episcopacy in the Church, when his first advent terminated.

H. J. O.



## ESSAY,

### ON THE QUESTION, — *When did Paul place Timothy over the Church at Ephesus?*

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THE date of this event is of some interest to those who examine the controversy between Episcopacy and parity. It is very far, however, from being essential to the Episcopal cause, as a few remarks will show. Parity alleges, — such at least is its usual and most advantageous view of the case, — that Timothy was placed at Ephesus before there were any clergy there, and that his functions were to ordain a supply of them, and settle the new church. To this Episcopacy replies, that, even granting there were no clergy there at the date assumed, it is evident, from the epistles to Timothy, that he *individually* had supreme power, both in governing and ordaining, and that there is no evidence that this supreme power of that individual chief officer passed afterward to the body of clergy, or was in any respect modified or restricted; and that besides this want of evidence that parity took the place of this arrangement equivalent to Episcopacy, the second epistle affords positive proof that it did not, since in that epistle, when there certainly were clergy at Ephesus, Timothy is still addressed individually, and as the head of its church. Episcopacy further declares, that it is *not* to be taken for granted that there were no clergy at Ephesus, at even the earliest date of Timothy's being placed there by St. Paul; and moreover, that the proper date of this event is later, when there were at that place the elders addressed by Paul, (in Acts xx.,) with others to keep up or increase their number. And an irrefutable argument for Episcopacy is drawn from comparing that address to the Ephesian elders, which contains not a hint of their right to ordain and exercise clerical discipline, with the epistles to Timothy individually, as connected with the same church, which recognise those rights as existing in *him* in all fulness and perfection.

It will thus be seen, that the question concerning the proper date of the placing of Timothy at Ephesus, though not vital in this controversy, is yet one of much interest.

Three dates of this event have been suggested, and, as far as the present writer's information extends, three only. St. Paul writes, "I besought thee to abide still at Ephesus, when I went into Macedonia," (1 Tim. i. 3;) of course the date to be assigned must be consistent with some journey of that apostle into Macedonia. Of Paul's journeys into that region, after the founding of a church at Ephesus, there were three. The first was after a riot had driven him from that city.\* The second was soon after,

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\* Acts xx. 1. This journey had been intended by Paul, (1 Cor. xvi. 5, 6,) but the riot hastened his departure.

when having been in Greece, he returned to Syria circuitously, through Macedonia, on account of the machinations of the Jews, (Acts xx. 3.) The third was still later, after his first imprisonment in Rome, when he again visited the eastern churches, as will be shown under the proper head of this essay. We shall borrow a portion of the following remarks from Macknight's preface to the First Epistle to Timothy, and from several pieces entitled "Timothy at Ephesus," in the Church Register, for March and April, 1827.

1. Presbyterian controvertists generally, as also many other writers of high authority, favor the opinion, that Paul placed Timothy at Ephesus when he fled from that city, and went into Macedonia, after the riot mentioned in Acts xix. 23-41. And they allege, in behalf of parity, that there were then no clergy in the Ephesian church, and that Timothy was to ordain a supply of them, in his supposed temporary relation to that church as an evangelist.

As to Timothy's having had supreme power in Ephesus, or any where else, merely as an evangelist, a full refutation of that opinion will be found in the postscript to "Episcopacy Tested by Scripture," contained in the Protestant Episcopalian for December, 1830; that essay is now circulating as a tract.

As to there having been no clergy in Ephesus when Paul fled thence, after the "uproar," into Macedonia, it is an assertion infinitely improbable. He had now been there "three years." He had previously made a short stay in that city; after which, Apollos "taught diligently there the things of the Lord," having Aquila and Priscilla to help him, and so advanced the great cause, that some were called "the brethren." (Acts xviii. 19-28.) When Paul reached them again, some who had received only John's baptism, were baptized in the name of Jesus, with a willingness which showed that Christianity had taken root among them, (Acts xix. 1-5.) After three months, Paul "separated the disciples" from the synagogue, (Acts xix. 9:) and when Jewish converts would bear any thing like such a separation, they certainly were past the most difficult part of their noviciate, and some of them either were, or could soon be, prepared for the ministry. Shall we believe, then, that Paul would leave this Christian church, now fully severed from the synagogue, for two years, or nearly three, without providing it ministers, when he knew the dangers to which he was constantly exposed? Shall we believe that, when "the word of God had mightily grown and prevailed" in that city, he would send away Timothy and Erastus, (Acts xix. 22.) without having ordained others, or else doing it without delay? The supposition is not credible. Nor is it countenanced by other parts of the holy record: for that apostle and Barnabas had ordained elders, in other Asiatic cities, in much less than two years, (Acts xiv. 23.) Long before Paul fled from Ephesus, clergymen must have been appointed for that church; if not, he made less provision for the numerous converts in that

most important city, than was made for fewer converts in cities less important ; which is a supposition infinitely improbable.

As to there having been no clergy in Ephesus when Timothy was placed there, be the date of that occurrence early or late, we know to the contrary. St. Paul writes to him that he was placed there, "that he might charge some that they *teach* no other doctrine," (1 Tim. i. 3;) which implies that there were already *teachers* in that church, "some" of whom inculcated error. It follows, that many authorized teachers, or ordained clergymen, were in Ephesus when Timothy was directed to assume the superintendence of that body of Christians. As then these clergymen required such a superintendent among them, both to govern them, and to ordain others, it is rightly concluded that they had not within themselves the power of either ordination or clerical discipline. And this destroys the claim of parity, and establishes that of Episcopacy.

In this view, it may seem unnecessary to discuss the question, *When* was Timothy placed at Ephesus as the chief officer of its church? But, as any one truth strengthens any other related to it, this point will now be considered.

We assert that Timothy was *not* placed over the church at Ephesus when Paul fled thence to Macedonia, after the riot. Here let the point of the argument be distinctly noticed. Paul says, "I besought thee to *abide still* at Ephesus, when I went into Macedonia." Of course Timothy must have been there, or had his residence there at the time of this request, or else been so connected with that church as that it was his ecclesiastical home; and his residence or ecclesiastical home was also to be there for a considerable period afterward, or rather permanently, since there is no hint any where in Scripture, that his functions in Ephesus, when placed over that church, would at any time cease.

Now, Timothy was *not* at Ephesus when Paul fled, after the riot, into Macedonia. He and Erastus had been sent away some time previously to Macedonia, and Timothy also to Corinth, (Acts xix. 22; 1 Cor. iv. 17; xvi. 10;) and there is no evidence that he returned before the Apostle fled from Ephesus.\* Nay, there is evidence of the contrary, as will readily appear. Thus: Paul wrote the first epistle to the Corinthians from Ephesus, and in it Timothy is spoken of as then on his mission [to Macedonia first, and then] to Corinth; he probably took this epistle, (1 Cor. iv. 17; xvi. 8. 10.) The second epistle was written after the riot and Paul's flight, which are there mentioned, (2 Cor. i. 8-10.) In the first epistle, several abuses among the Corinthians are censured; and Paul would have heard from Timothy whether his censures were effectual, had he returned to the

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\* St. Paul expected Timothy to "come unto him" from Corinth, but where, does not appear; it may have been in Macedonia, as probably as in Ephesus. (1 Cor. xvi. 5, 8, 10, 11-5)

Apostle while yet at Ephesus ; instead of which he obtains the first intelligence, not from Timothy, but from Titus, after reaching Macedonia. (2 Cor. ii. 13 ; vii. 6-16.) Titus, it appears, was returning from Corinth before Timothy, who also left there soon afterward, in time to meet Paul in Macedonia, where the two latter united in the second epistle to the Corinthians. (2 Cor. i. 1.) Let us notice more fully the above particulars. St. Paul flies from Ephesus to Troas, where he hoped to meet Titus, and get the intelligence from the Corinthians that he so much desired, (2 Cor. ii. 12, 13 ; ) and this his looking for Titus only, implies that the Apostle scarcely expected that Timothy, who certainly cannot (without the clearest proof) be supposed to have abandoned his mission to Corinth, had yet left the latter place ; and this, obviously, further implies that he could not, at the date of the "uproar" which drove away Paul, have returned thence to Ephesus. Paul continues his journey from Troas to Macedonia, yet still has no tidings from the Corinthians, till Titus "comes" to him, and "comforts" his "cast down" spirit by the intelligence that he had rectified the abuses among those brethren. (2 Cor. vii. 6, &c.) Not once does Paul refer to any news from them, favorable or unfavorable, brought by Timothy. If these facts do not prove, in the absence of all intimations whatever to the contrary, that Timothy had *not* returned to Ephesus when Paul fled, no confidence can be placed in the strongest circumstantial evidence. And if Timothy was not there, when Paul then "went into Macedonia," it could not be said that Paul then "besought him to *abide* there still." In other words, it was not on the occasion of *this* departure of the Apostle for Macedonia that Timothy was placed over the church at Ephesus.

Neither was Timothy so connected with Ephesus at that time, as to make it his ecclesiastical home ; for his principal duties were just now in Macedonia and Corinth ; and even previously, his clerical connexion had rather been with Paul than the Ephesians. (Acts xix. 22.) Nor was he at Ephesus for some time after ; for he was with Paul awhile in Macedonia, when he joined in the second epistle to the Corinthians, and still with him in Greece, from a port of which region he and others sailed to rejoin that apostle at Troas ; (Acts xx. 1-5 ; ) and as Paul, in thus prosecuting his voyage to Jerusalem, did not go to Ephesus, (Acts xx. 16, 17,) and said nothing to the elders of that church whom he met at Miletus, of Timothy's being then left among them, we conclude with commentators in general, that the latter did not then tarry there, but went onward to Jerusalem with the great Apostle.

2. The next opinion is, that Timothy was placed over the Ephesian church at a period some months later than the riot, when Paul, being prevented by the Jews from sailing directly from Greece to Syria, (as we have just seen,) went circuitously thither through Macedonia. (Acts xx. 3, 6.) We have shown, however, that Timothy was not in Ephesus at this time, nor so

specially connected with it as to make it his ecclesiastical home; of course Paul could not with propriety say to him, "I besought thee to *abide still* at Ephesus." For this reason, we cannot allow *this* journey of Paul into Macedonia to have been the date of Timothy's being placed over the Ephesian church.

Another argument of great force precludes the supposition that Timothy was placed there at *any* time before Paul delivered his address to the clergy of that city, as stated in Acts xx.; and this argument applies to both the present theory of the date in question, and the one we have before noticed. In that address Paul speaks of the errors and misleadings of false teachers, as yet *future*; he makes no complaint of them as *then* existing in Ephesus; but says they "shall arise," and "shall enter in." (Acts xx. 29, 30.) But, in the first epistle to Timothy, he desires him to "charge some to teach no other doctrine," intimating that the false teachers had, at the date of that epistle, begun their mischievous proceedings; he enumerates as errors then existing there, fables, endless genealogies, swerving from charity and faith to vain jangling, questions and strifes of words, perverse disputings, profane and vain babblings, and oppositions of science falsely so called; he also names Hymeneus and Alexander, whose doctrines had been so hurtful, that he had "delivered them unto Satan." (1 Tim. i. 3-6; vi. 4, 5, 20; i. 20.) Now, besides that it is wholly improbable that all these evils could have befallen the Ephesian church in the few months that elapsed between Paul's flight and his address to their elders, it is impossible that so much false teaching could have existed there at the very time he told the elders that the false teachers were yet to spring up. It follows unavoidably that the stationing of Timothy there was subsequent to the address of St. Paul to the elders in Acts xx., and indeed that there must have been an interval of some duration, to allow so extensive a development of error and delusion among the Ephesian clergy. And hence, we again assert, that as both Paul's flight into Macedonia, and his going thither again from Greece, were previous to the address referred to, neither of those dates can be allowed for the placing of Timothy at Ephesus. To the present writer, this argument appears to have the force of demonstration.

It is to be observed, however, that if this second date could be allowed, there would be a remarkable proof of Episcopacy in the fact, that the first epistle to Timothy and the address to the elders would both have issued from the great Apostle at the same period, the one assigning Episcopal duties to Timothy, the other enjoining only pastoral duties on the elders. The Apostle would thus have delivered *simultaneously* the records of the functions of each, showing that the one was superior, and the others inferior in the sacred office. But as the evidence is against the supposition that these two charges were delivered at the same time, this striking view of that proof of Episcopacy cannot be maintained. The substance, however, of that proof



is fully ours; no ingenuity can impair the scriptural demonstration of Episcopacy founded on the comparison of the address to the elders as pastors, with the epistles to Timothy as supreme officer or bishop.

3. A third date for the connexion of Timothy with the Ephesian church has been mentioned, and this now claims our attention. We assert that Timothy was in Ephesus some years *after* the above two dates, and that Paul likewise "went" (or "was going," as the word may be translated,) into Macedonia *after* the two journeys thither already referred to. After that apostle's first imprisonment in Rome, is the date we assign as the only one that can be defended. We find it plainly recorded, that both he and Timothy were again *at that later period* in these eastern parts, though it is not mentioned in the Acts, as that book ends with Paul's first detention in the imperial city.

The reader will see in the following proofs that Timothy was certainly in Ephesus, and that Paul probably "went," and certainly "was going" into Macedonia after that apostle was first in Rome. Timothy was with him, be it recollected, in the latter city. (Phil. i. 1, 13.) We shall first adduce the evidence of their *intention* to go eastward from Rome, and then the evidence that they *did* so, first as regards St. Paul, and then as regards Timothy.

Paul *intended* to visit Philippi in Macedonia after leaving Rome. He wrote to the Philippians when he was in that city, where his "bonds in CHRIST were manifest in all the palace," or "Cæsar's court," as in the margin. He assures the church in Philippi, that he "trusted in the LORD that he would come shortly" to them; nay, he writes more strongly, "*I know* that I shall abide and continue with you all . . . that your rejoicing may be more abundant . . . by my coming to you again;" he seems even to intimate the possibility of frequent visits, "That whether I come and see you, or else be absent." (Phil. i. 13; ii. 24; i. 25-27.) This is evidence sufficient that Paul designed going into Macedonia when he should leave Rome.

Paul *intended* to visit Philemon after his release from Rome, and even ordered a "lodging" to be prepared for him in Colosse, where Philemon resided.\* Colosse was in Phrygia, in Asia Minor, and sufficiently near Ephesus. Of course, it was Paul's intention to visit the countries on that side the Ægean Sea, and in the neighborhood of Ephesus, after leaving Rome; for the epistle to Philemon was written while Paul was yet a prisoner in that city. (See. v. 10.)

Paul *intended* to visit the Hebrews after his release at Rome. He wrote the epistle to them from Italy, and says expressly, "I will see you," (Heb. xiii. 19, 23, 24.) The Hebrews were either

\* Philem. 23. The proof that Philemon resided in Colosse will be seen by comparing Philem. 2, with Col. iv. 17; in both which passages Archippus is named as a minister living at the place to which both epistles were sent; both being sent at the same time by Onesimus. (Col. iv. 9; Phil. m. 12.)

the Jewish converts in Judea, or the Jewish converts at large. If those in Judea are meant, he promised to proceed to that country after leaving Italy. If those at large are meant, we are secure in saying there were vastly more of them east of Italy, than in any other direction; and, in this view, he promised to visit, after his release, the eastern countries of the Mediterranean; and there were so many new churches, including Jewish converts, on both sides of the Ægean Sea, that we may justly regard his promised voyage as including them: among these churches, those at Ephesus and Philippi (in Macedonia) were conspicuous.

Paul *did visit* Miletum or Miletus, after his release at Rome, he writes to Timothy that he had left Trophimus sick at that place. (2 Tim. iv. 20.) There was a Miletus near Ephesus, where Paul met the elders, and another in Crete. (See Calmet. Acts xx. 17.) If the former be here meant, then Paul, after leaving Rome, was in the very neighborhood of Ephesus. But as, at the date of this second epistle, Timothy was himself in Ephesus, and Paul now again in Rome, he would not probably write to him respecting Trophimus if he were in *that* Miletus, so near Timothy's residence; and it therefore is more justly presumed that the Miletum in Crete was the place where Trophimus was left sick. If this latter was the Miletum intended, then Paul was again in Crete after his first imprisonment, for the date of this second epistle to Timothy, is his second imprisonment;\* and if in Crete, he was among the eastern churches, and sufficiently near the Ægean Sea to visit its coasts, including Ephesus and Macedonia; the latter visit he had almost positively promised the Philippians, as was shown in a former paragraph.

Paul *did visit* Corinth after leaving Rome. Besides mentioning to Timothy, as above stated, that he had left Trophimus at Miletum, he also says, in the same verse, "Erastus abode at Corinth." He could not mean that he had remained there ever since his mission to that city, six or seven years before, for Timothy had been often with Paul since that time, and would have been fully informed that Erastus had continued thus stationary. No; Paul connects the tarrying of Erastus at Corinth with his leaving Trophimus at Miletum, meaning that the two incidents had occurred at the same period, and recently. Hence Doddridge remarks, "It seems by this clause that [Erastus] was in Paul's company when he parted with Timothy, as it is likely Trophimus also was. And, as none can suppose Paul would have mentioned these things to Timothy in this connexion, if they had happened many years before, (Acts xix. 22,) I look

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\* 2 Tim. i. 8, 16, 17; ii.; iv. 6, 16. Paul had been in Crete on his first voyage to Rome as a prisoner.\* (Acts xxvii. 8.) But this was long before the date of this epistle; and the sickness of Trophimus is mentioned as a recent occurrence. Besides, Timothy had been with Paul in Rome since *that* landing in Crete, and would know of this sickness, had it then occurred, without any allusion to it in the epistle. Of course, Trophimus was left at Miletum afterward, i. e. subsequently to Paul's discharge from his first imprisonment in Rome; Paul being then again in Crete.

upon this as a very material argument to prove that he returned into these *eastern* parts, between his first and second imprisonment at Rome; though probably, if he ever saw Ephesus again, most of the ministers of that and the neighboring places, with whom he had the celebrated interview at Miletus, mentioned Acts xx., were either dead or removed."

Paul *did visit* eastern parts after his first imprisonment at Rome. In Tit. iii. 12, we read that he had determined to spend a winter at Nicopolis. There were several cities of this name; in Macedonia, in one or more of the neighboring provinces, and in Pontus in Asia Minor; it matters not, at present, which of them is here meant. When then was Paul in Nicopolis, or so near it as to "determine there to winter?" it was after leaving Titus in Crete. (Tit. i. 5.) Now, the first we know of Paul's being in Crete, was his landing there, when on his voyage to Rome; then, however, he was a prisoner, and could have had no expectation of wintering in Nicopolis. It must, therefore, have been *after* his release at Rome, that he left Titus in Crete, having been again in that island. And subsequently to this, he was in or near the Nicopolis which he selected for his winter residence. This brings back that apostle from Rome to either Macedonia or Asia Minor; and he doubtless revisited both these regions.

Paul *did visit* Troas after his first imprisonment in Rome. He desired Timothy to bring thence his cloak, books and parchments. (2 Tim. iv. 13.) That he left them there *after* his first visit to Rome, is exceedingly probable; for the last time he was at Troas before being a prisoner, was in A. D. 60; and we cannot suppose he would leave these things there till A. D. 66, when he wrote to Timothy to bring them; we know that, while a prisoner, both in Casarea and Rome, he could send and receive messengers freely. (Acts xxiv. 23; Phil. ii. 25; iv. 18; Eph. vi. 21; Col. iv. 7, 9, 10.) If to this probability we add the evidence already adduced, that Paul returned from Rome to the east, it will appear indisputable that he was at that period in Troas, and left there the things mentioned. Troas was near Macedonia, and on the same coast with Ephesus.

Let us now recapitulate the evidence of Paul's return eastward from Rome. His *intention* was to visit Philippi, Colosse, the Hebrews. He *actually was* at Miletum, at Corinth, at or near Nicopolis, at Troas. All this we prove from Scripture. Who can doubt then that he was on the shores of the *Ægean* Sea, after his release from the tribunal of Cæsar, when brought before it the first time? Or, who will say that our evidence is insufficient, when we assert, that, as the first two dates assigned for his placing Timothy at Ephesus are indefensible, it must have been now, in these later voyages, that he committed that church to this his favorite son in the faith, and went on himself to Macedonia?

But we shall strengthen this body of argument by showing that Timothy also returned to the east, after being with Paul in Rome.

Paul *intended* to send Timothy to Philippi, when he should be free to depart from Rome—"I trust in the LORD JESUS to send Timotheus shortly unto you;" "him, therefore, I hope to send presently, so soon as I shall see how it will go with me." (Phil. ii. 19, 23.)

Paul *intended* that Timothy should accompany him to the Hebrews—"Our brother Timothy is set at liberty, with whom, if he come shortly, I will see you." (Heb. xiii. 23.) From this passage it appears that Timothy had also been a prisoner in Rome, but was now released. At the moment of Paul's writing Timothy had, for a short time, left him; according to Grotius, this excursion was into Gaul, but he was soon expected back to accompany Paul on his eastern voyage.

Timothy *actually was* among the eastern churches, after leaving Rome. While in Rome, Paul writes to the Colossians concerning Marcus or Mark,—“If he come unto you, receive him:” (Col. iv. 10:) which shows that Mark was expected to go to Colosse. In the second epistle to Timothy, written after Paul's first, and during his second imprisonment, he writes—"Take Mark, and bring him with thee" to Rome. (2 Tim. iv. 11.) Mark, therefore, had gone to Colosse; and Timothy was now again so near that place, that Paul desired the latter to summon the former, or "take" him on his way, to rejoin himself, again in bonds in Rome.

Timothy *actually was*, after leaving Rome, so near Troas, on the Ægean coast, that Paul, in the second epistle to him, desired him to stop there for his cloak, books, and parchments, or else to obtain them from that place, and bring them with him to Rome, where the great Apostle was now again imprisoned. (2 Tim. iv. 13.) This, be it remarked, is positive evidence, depending in no degree on construction. And it renders it infallibly certain that Timothy was in the regions not far from Ephesus at this late period, the second epistle to him being of the date of A. D. 66. With such a positive basis, conjecture uses but moderate license in adding, that Timothy was in Ephesus itself, when this epistle was addressed to him.

Timothy *actually was*, we now further assert, in Ephesus itself after being Paul's companion in his first imprisonment at Rome. The second epistle to him, written after that period, is still our authority. 1. Paul, as was not unusual with him, names the messenger by whom he sent this epistle, and says that he had despatched him to Ephesus—"Tychicus have I sent to Ephesus." (2 Tim. iv. 12; see also Rom. xvi. 1; 1 Cor. iv. 17; xvi. 10; 2 Cor. viii. 16, 18; Eph. vi. 21; Phil. ii. 25; Col. iv. 7, 9; Philem. 12; also 1 Pet. v. 12.) 2. Paul, in this second epistle, desires Timothy to salute the family of Onesiphorus; and this excellent person's residence was in Ephesus. (2 Tim. iv. 19; comp. do. i. 16-18.) 3. In the first epistle, when Timothy was confessedly at Ephesus, Paul mentions Hymeneus and Alexander, as unfaithful ministers of that church; in the second,

epistle he again names the same persons to Timothy, (1 Tim. i. 20; 2 Tim. ii. 17; iv. 14; see also Acts xix. 33,) which implies that the latter was then also in that city. 4. Against this Alexander, a resident of Ephesus, though just then in Rome, opposing virulently the persecuted Paul, that apostle specially cautions Timothy, (2 Tim. iv. 14, 15,) which implies that Timothy was even to *continue* in Ephesus after Alexander should return thither.

Timothy *actually* was with Paul in these eastern parts, after their release at Rome. The language, "Erastus abode at Corinth, but Trophimus have I left at Miletum sick," implies that the whole four had recently been companions somewhere in those regions, as is allowed by Doddridge in the extract already given.

We may here put together some of the incidents now proved so as to throw much light on the proper date of the placing of Timothy at Ephesus. Paul and Timothy, with probably others, return from Rome to the eastern churches, visiting excursively among them, including Crete, where Titus was "left," and not forgetting Philippi. Erastus and Trophimus are then in company with them on the shores of Asia Minor. They are in or near Ephesus. Paul desires Timothy to remain there as the head of that church, and proceeds without him through Troas to Macedonia, spending a winter at Nicopolis, in that province, or in Epirus. From Macedonia or Nicopolis, he goes on to Corinth, where Erastus remains, that city being his home. (Rom. xvi.) Thence he sails to Crete, where he leaves Trophimus sick at Miletus. And after that he is again at Rome, and again a prisoner, when he writes the second epistle to Timothy. Let the candid reader examine what has been offered under this third head, and determine whether this specification of some of the later travels of Paul, is not supported by sufficient scriptural evidence, and whether we have not here assigned the true date of the connexion of Timothy with the Ephesian church, as its ecclesiastical superior.

Before proceeding, we ask the reader's further attention to another and interesting proof that Timothy went eastward, and to Ephesus, after he and Paul were at Rome, and that the *first* epistle to him was also written at this late date. We have seen that Timothy was imprisoned at Rome, and "set at liberty."\* An allusion to his trial on this occasion, is found in

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\* Heb. xiii. 23. Some translate this expression "sent away," thus denying that Timothy had been a prisoner; but we can find nothing to outweigh the rendering of our translators, "set at liberty;" with which also agree Beza, Hammond, Calmet, Doddridge, and many others. Why does Paul say to the Philippians, "I *trust* in the Lord Jesus, to send Timotheus shortly unto you?" (Phil. ii. 19.) He *sent* Epaphroditus, but Timothy he only *trusts* or hopes to send, using the same language as in regard to leaving Rome himself, "I *trust* in the Lord, that I myself shall come shortly." This mode of speaking confirms the opinion that Timothy was, like the Apostle, a prisoner in Rome at that period. Epaphras, another companion of Paul, was also a prisoner with him at Rome. (See Philem. 23.) So like



the first epistle, (vi. 12,) "and hast professed a good profession before many witnesses." The words "professed a good profession," may with equal propriety read "confessed a good *confession*," and *την καλὴν ομολογίαν* is so translated in the next verse, concerning CHRIST. Such language at once presents the idea that Timothy was a *confessor*, a term afterward applied to those Christians who were tried or severely dealt with by their persecutors, but escaped with life; the name *martyr* being appropriated to those who suffered death in the cause of their religion. In this view of Timothy's sufferings we see the connexion between this verse and the next, viz. Timothy confessed a good confession before many witnesses, as the Saviour witnessed a good confession before Pilate. This confession of Timothy was of course connected with his imprisonment at Rome, (or in Italy,) for we nowhere read of his being in prison, or suffering peculiar persecution, or any persecution in which he was so prominent as to be a conspicuous confessor, in any other place.\* This explanation of the passage before us will, we think, bear investigation. And the result is, that Timothy had been in Rome with Paul, and had returned to the east, *before* he was placed over the church at Ephesus, and *before* the first epistle was written to him.

To the late date thus given to the first epistle to Timothy, and his being stationed in Ephesus to govern its church, "there are three plausible *objections*, (says Macknight,) which must not be overlooked.

"1. It is thought that if this epistle was written after the Apostle's release, he could not, with any propriety, have said to

wise was Aristarchus. (See Col. iv. 10.) And these cases of the imprisonment of Paul's friends at that time, showing that such occurrences then took place, appear to us to settle the translation of the passage respecting Timothy, that he had been "set at liberty" from prison or arrest.

\* Commentators differ concerning the "profession" or "confession" of Timothy; some making it a baptismal profession; some, a profession when he was ordained; some, a profession throughout his ministry, in the midst of opposition. None of these interpretations, however, agree with the comparing of Timothy's confession to that of CHRIST, in the next verse. Hence, other authors refer it to some Ephesian persecution of Timothy; but of this, though much is recorded of Ephesian affairs, (Acts xix.) there is no evidence whatever. Aretius urges that it was a confession before heathen judges, in bonds, and with peril of life, "because the Apostle terms it *καλὴν*, a 'good' confession, that is, conspicuously excellent or illustrious, (*speciosam*), and attended with danger; moreover, because he adds that this confession was made before many witnesses, that is, with intrepidity, all danger of life being disregarded." This author notices, likewise, that such were afterward called "confessors," and were next in estimation to martyrs. He assigns not the time or place of this "confession" of Timothy; but, as the only time we hear of his being under restraint was when he was in Rome (Italy) with Paul, the evidence, all that we have, favors our assertion that it was then and there that Timothy acquired the honor of ranking with "confessors." Calmet agrees that Timothy was a "confessor" at the hazard of his life. Hammond regards the "confession" as a "great persecution for the faith of CHRIST." We may add, that the margin, being one of much excellence, of a Scotch edition of the Bible, refers from each of the passages, now under notice, to the other—from the "good confession" to the "set at liberty," and *vice versa*. 1 Tim. vi. 12; Heb. xiii. 23.

Timothy iv. 12, "Let no man despise thy *youth*." But it is replied, that Servius Tullius, in classing the Roman people, as Aulus Gellius relates, (l. x. c. 28.) divided their age into three periods. *Childhood*, he limited to the age of *seventeen*: *youth*, from that to *forty-six*: and *old age*, from forty-six to the end of life. Now, supposing Timothy to have been 18 years old, A. D. 50, when he became Paul's assistant, he would be no more than 32, A. D. 64, two years after the Apostle's release, when it is supposed this epistle was written.\* Wherefore, being then in the period of life which, by the Greeks as well as the Romans, was considered as *youth*, the Apostle with propriety might say to him, 'Let no man despise thy youth.'

"2. It is asked, What occasion was there, in an epistle written after the Apostle's release, to give Timothy directions concerning the ordination of bishops and deacons in a church where there were so many elders already? (Acts xx. 17.) The answer is, the elders in the year 58 may have been too few for the church at Ephesus, in her increased state, in the year 65. Besides, false teachers had then entered, to oppose whom more bishops and deacons might be needed than were necessary in the year 58. Not to mention that some of the first elders having died, others were wanted to supply their places." [The reader will observe that this argument of Dr. Macknight's implies that elders or presbyter-bishops were not allowed to ordain; for if they had had that power, those already in Ephesus could have ordained as many as the growing church required: nor would Timothy's staying there to ordain have secured a majority of sound ministers; for the unsound elders, if they could have ordained, might have added to their numbers as fast as they pleased, and so have defeated this object. Dr. Macknight was an eminent Presbyterian divine.]

"3. Because the Apostle wrote to Timothy that he 'hoped to come to him soon,' (1 Tim. iii. 14,) it is argued, that the letter in which this is said, must have been written before he said to the Ephesian elders, (Acts xx. 25,) 'I know that all ye, among whom I have gone preaching the kingdom of God, shall see my face no more.' But, . . . as it was no point of either faith or practice which he spake, he may well be supposed to have declared nothing but his own opinion, resulting from his fears. He had lately escaped the rage of the Jews, who laid wait for him in Cenchrea, to kill him. (Acts xx. 3.) This, with their fury on former occasions, [see also Acts xx. 22, 23, 24,] filled him with such anxiety, that in writing to the Romans from Corinth, he

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\* Dr. Macknight's chronology differs from that of Bishop Lloyd, the one usually adopted, in that the former calculates the "fourteen years after," (Gal. ii. 1,) from the conversion of Paul, instead of his first visit to Jerusalem, three years later, (Gal. i. 18.) According to Bishop Lloyd, Timothy became Paul's assistant, A. D. 53, (Acts xvi. 3,) and the first epistle to him was written, A. D. 65. If Timothy was 18 years old at the first date, he was 30 at the second; or if 21 at the first, he was 33 at the second. This latter age is but youth, in most men.

requested them to 'strive together with him in their prayers, that he might be delivered from the unbelieving in Judea.' (Rom. xv. 30, 31.) Further, that in his speech to the Ephesian elders, the Apostle only declared his own persuasion, dictated by his fears, and not any suggestion of the Spirit, I think plain from what he had said immediately before—'Behold, I go bound in the spirit to Jerusalem, *not knowing* the things which shall befall me there; save that the HOLY GHOST witnesseth in every city, saying, that bonds and afflictions abide me.' Wherefore, although his fears were happily disappointed, and he actually visited the Ephesians after his release, his character as an inspired apostle is not hurt in the least, if, in saying 'he knew they should see his face no more,' he declared, as I have said, his own persuasion only, and no dictate of the HOLY GHOST." *Macknight*, iv. p. 160.

In regard to this latter objection, that Paul was to see the elders of Ephesus no more, it is further to be remarked that he may have never seen *them* again, or have been in Ephesus itself, although he visited other eastern churches, and other parts of the *Ægean* coasts. He may, when he "was going into Macedonia," have been in a vessel which but touched at Ephesus; and so have left Timothy there, while he continued his voyage. Or, Timothy may, at that time, have been at Ephesus, and rejoined him in those parts, when Paul requested him to "abide" there "still." Or, without Timothy's thus rejoining him, Paul may have despatched a messenger or a letter to him, beseeching him to continue in that city; the first epistle being afterward sent, as his full credentials in his high office. That Paul and Timothy revisited those regions after being in Rome, has, we think, been abundantly shown; and either of the above suppositions, each of them being perfectly natural, will meet the objection that Paul was to see the Ephesian elders no more. Doddridge, on this passage, observes—"I conclude that the *Apostle* had received some particular revelation, that, if he should ever return to these parts of Asia again, (as from Philem. 22, I think it probable he might,) yet that he should not have an opportunity of calling at Ephesus, or of seeing the ministers whom he now addressed."

As on the one hand there is good authority for interpreting the above declaration of Paul, (that he knew he would see those elders no more,) as being the mere suggestion of his apprehensions, (see *Macknight*, *Hammond*, *Poole's Synopsis* and *Poole's Annot.*) it is perfectly fair to suppose that both he and Timothy were now again *in* Ephesus, when he besought him to abide there as the head of its church. But if it be alleged, on the other hand, that this impression of Paul was prophetic and inspired, it is sufficient to say that he met Timothy or sent him a message, while somewhere *near* Ephesus, on his way to Macedonia, when, at the late period mentioned, he made this request of him.

We shall add one more valuable extract from Macknight. (IV. 157.)

“When the Apostle wrote his first epistle to Timothy, ‘he hoped to come to him *soon*.’ (iii. 14.) But from the history of the Acts, it is certain that in no letter written to Timothy after the riot, till his first confinement in Rome, could the Apostle say that he hoped to ‘come to him soon.’ He could not say so in any letter written from Troas, the first place he stopped at after leaving Ephesus: for at that time he was going into Macedonia and Achaia to receive the collections [for the poor brethren in Jerusalem] from the churches in these provinces. [Acts xx. 1; 1 Cor. xvi. 3, 4, 5.] Neither could he say so after writing his second to the Corinthians, from Macedonia: for in that epistle he told the Corinthians he was coming to them with the Macedonian brethren, who were commissioned to attend him in his voyage to Jerusalem with the collections, (2 Cor. xi. 4,) and that he meant to sail directly from Corinth to Judea. (2 Cor. i. 16.) [See also Rom. xv. 25, 26, written at Corinth.] As little could he write to Timothy, that he ‘hoped to come to him soon,’ when he altered his resolution on occasion of the lying in wait of the Jews, and returned into Macedonia; (Acts xx. 3:) for he was then in such haste to be at Jerusalem on the day of Pentecost, that when he came to Miletus, instead of going to Ephesus, he sent for the elders of that church to come to him. (Acts xx. 16, 17.) When he arrived in Judea he could not write that he ‘hoped to come to Ephesus soon:’ for he was imprisoned a few days after he went up to Jerusalem. And having continued two years in prison at Cæsarea, he was sent bound to Rome, where likewise being confined, he could not, till toward the conclusion of that confinement, write to Timothy that he ‘hoped to come to him soon.’ And even then he did not write his first epistle to Timothy: for Timothy was with him at the conclusion of his confinement. (Philip. ii. 19-23.)”

We feel confident that no ingenuity can overturn the mass of argument now adduced. And we therefore do not hesitate to answer finally the question, When did Paul place Timothy over the church at Ephesus? He did so when they both were among the eastern churches after his first imprisonment in Rome, and not before, the date being A. D. 65, according to Bishop Lloyd’s chronology.\*

At that time there was a body of clergy in Ephesus, for there had been five years or more previously, (Acts xx. 17;) and over these Timothy was placed as the supreme officer, soon afterward called a bishop. It matters little indeed in reference to the Episcopal argument whether Timothy found clergy in

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\* Of modern authorities, besides Macknight,—T. Scott, A. Clarke, Bishop Tomline, G. Townsend, and T. Hartwell Horne, agree that the date of this epistle was *after* Paul’s first imprisonment in Rome, and about the year we have assigned.

Ephesus, when he took charge of the church with the power of ordaining and governing; or whether there were none there as yet, and he was to ordain all that were required. In either case *he* would have the ordaining power, such as the apostles had, and such as presbyters (alone) are nowhere in Scripture said to possess. As, however, the truth is that there *were* clergy ("teachers") in Ephesus when Timothy was placed there, we have deemed it proper in the present article to illustrate and confirm this only sound view of the subject.

We again, therefore, desire the reader to compare St. Paul's address to the *elders* of Ephesus, (Acts xx. 18-35,) with the epistles to Timothy, when afterward placed over them as their *bishop*. While the elders had no bishop, nothing was hinted of any ordaining or supreme clerical power in Ephesus. When, however, a bishop was afterward resident with them, those powers are fully recognised as existing there in the person of Timothy: *he* is to "lay on hands;" *he* is to "receive accusations against elders;" *he* is to "charge them to teach no false doctrine;" "this charge I commit unto *thee*, son Timothy." The elders are never once mentioned as having these rights, or as sharing them. If our opponents say that he superseded the elders for a time, we first ask the proof that the latter had such powers before he came among them; we next ask the proof that they resumed such powers on his relinquishing that church, if he ever did: but *no* proof can be found for either of these points. Why should there not be scriptural evidence for Presbyterian ordination, and that evidence as strong and as clear as for the (so called) evangelical right of ordination existing in Timothy? How is it, if evangelical ordination (so called) was but temporary, while Presbyterian ordination was to be permanent, that the former stands broadly and for ever on record, while the latter has not one particle of proof positive in the New Testament?

The Episcopal solution of these questions is the only sound one.

1. Ordination did not belong to evangelists merely as such, but to ministers of a fixed grade superior to elders or presbyters.
2. Ordination by these superior officers was not to be temporary, but permanent; and therefore this right, as possessed by such officers, of apostolical or Episcopal rank, stands broadly and for ever on record.
3. Ordination by inferior clergymen was never designed by CHRIST or the Apostles; and therefore the New Testament affords it not a particle of proof positive. So clear is the Episcopal interpretation and view of these parts of Scripture.

And it is worthy of note that the chief officer and the elders of the *same church* are thus set in contrast. Had indeed the address of Paul been to the elders of Antioch or Philippi, of Pontus or Illyricum, while the epistles were to Timothy in Ephesus, our argument would have been strong enough; as showing that the *office* of the latter was superior to that of the



former. But as both belonged to the one church of Ephesus, we have the stronger argument, that that identical *officer* Timothy, was superior to that identical body of elders, and exercised his powers over the very church to which they belonged.

In the full enjoyment of these powers, ordaining and supreme government, and fixed at Ephesus, with the exception of a visit to the venerable Paul when expecting martyrdom, the holy record *completes* its notice of Timothy, his eminent and most beloved son in the Gospel. The functions of the apostles and of their first Episcopal brethren were sometimes diocesan and sometimes excursive; a bishop may perform Episcopal duty either way. Timothy appears to have often performed excursive Episcopal offices. But, from the tone of the two epistles, from the charge to him to oppose false teachers, while it yet is intimated that false teaching would continue even to the "latter times,"—from the warning given him respecting Alexander when he should return from Rome to Ephesus,—from the admonition to be faithful in his trust "till the appearing of CHRIST," i. e. till Timothy's own death,—from the intimation that his functions were to continue should Paul "tarry long," and its not being revoked in the second epistle, when he fully expected martyrdom,—from all these considerations, added to Paul's original request that he would *remain* indefinitely at Ephesus, we conclude, that from the time of that request, and when Scripture takes its leave of him, he was the diocesan bishop of the church in that city.

H. U. O.

## REVIEW.

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ANSWER TO A REVIEW (*in the Quarterly Christian Spectator*) of  
"Episcopacy Tested by Scripture;" first published in the *Protestant  
Episcopalian* for May, 1834. Philadelphia: Jesper Harding. 1834.  
pp. 19.

WHEN the review of the tract, "Episcopacy Tested by Scripture," was prepared,\* it was not our design to engage in a controversy on the subject there discussed. We well knew how unprofitable and how endless such a controversy might become; and we felt that we had more important business to engage our attention, than that of endeavoring to defend the external order of the Church. The subject attracted our notice, because, on two different occasions, the tract which was the subject of the review, had been sent to us, in one instance accompanied with a polite request,—evidently from an Episcopalian,—to give to it our particular attention; because, too, the tract had been published at the "Episcopal Press," and it was known that it would be extensively circulated; because it had been the subject of no small self-gratulation among the Episcopalians, and had been suffered, notwithstanding the manifest complacency with which they regarded it, to lie unanswered; but *mainly*, because it made an appeal at once to the Bible, and professed a willingness that the question should be settled by the authority of the Scriptures alone. This appeared to us to be placing the subject on new ground. The first emotion produced by the title of the tract was one of surprise. We had been so accustomed to regard this controversy as one that was to be settled solely by the authority of the fathers; we had been so disheartened, and sickened by the unprofitable nature, the interminable duration, and the want of fixed bounds and principles, in that investigation; we had seen so little reference made to the Bible, on either side of the question, that it excited in us no small degree of surprise to learn, that a bishop of the Episcopal Church should be willing to make a direct, decisive, and unqualified appeal to the New Testament. It was so unusual; it gave so new a direction to the controversy; it promised so speedy an issue, and one so little auspicious to the cause which the bishop was engaged in defending, that we were not unwilling to turn aside from our usual engagements, and to examine the proofs adduced in this somewhat novel mode of the Episcopal controversy.

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\* *Christian Spectator*, vol. vi.

Shortly after our review was published, an "Answer" to the article appeared in the "Protestant Episcopalian," understood to come from the author of the Tract. With a copy of this, the writer of the review was politely furnished by Dr. Onderdonk. The "Answer" is marked with the same general characteristics as the Tract itself. It evinces, in general, the same spirit of Christian feeling, and of candid inquiry; the same calm, collected, and manly style of argument; the same familiarity with the subject; and the same habit,—by no means as common as is desirable,—of applying the principles of the inductive philosophy to moral subjects. To this *general* statement, perhaps, should be made a slight exception. A candid observer possibly would discern in the "Answer" some marks of haste, and some indications of disturbed repose,—possibly of a slight *sensation* in perceiving that the *material point* of the argument in the Tract, had not been as strongly fortified as was indispensable. As instances of this sensation, we might notice the train of remarks in pp. 8, 9, and especially in the following expressions: "The reasonings throughout his article," (the reviewer's,) "are much the same as those usually brought against Episcopacy; and where they are not the same, they are so much *minus* the former ground," &c. "No one, for three years, brought these old reasonings against the Tract—no one, till the reviewer fancied he had discovered a weak spot in it, and might, therefore, reproduce some of them with effect." "The present is only a start in its slumber." And again, on page 15, the author of the reply speaks of the reviewer as one whom he suspects "to be a *new comer* into this field of controversy," if not with the intention, at least with the *appearance*, of designing to disparage the force of the arguments which the reviewer had urged. Now, it is unnecessary for us to remind Dr. Onderdonk, that the inquiry is not, whether the arguments are old or new, but whether they are pertinent and valid. Nor is the question, whether one is a "new comer" into this controversy. Arguments may not be the less cogent and unanswerable, for being urged by one who has not before entered the lists; nor will arguments from the Bible be satisfactorily met by an affirmation that they are urged by one unknown in the field of debate. It may be proper, however, for us to observe, in self-vindication, that the arguments which we urged were drawn from no other book than the Bible. The "Tract" and the New Testament were the only books before us in the preparation of the article. The course of argument suggested was that only which was produced by the investigation of the Scriptures. Whether we have fallen into any train of thinking which has been before urged by writers on this subject, we do not even now know, nor are we likely to know; as it is our fixed purpose not to travel out of the record before us,—the inspired account of the matter in the sacred Scriptures. If, however, the arguments which we have urged, be "the same with those which are usually brought against Episcopacy," (p. 8.)

it furnishes a case of coincidence of results, in investigating the New Testament, which is itself some evidence that the objections to Episcopacy are such as obviously occur to different minds, engaged in independent investigation.

When the reply appeared, it became a question with us whether the controversy should be prolonged. A perusal of the "Answer" did not suggest any necessity for departing from our original intention, *not* to engage in such a controversy. It did not appear to furnish any new argument, which seemed to call for notice, or to invalidate any of the positions defended in the review. Almost the whole of the "Answer" appeared to be simply an *expansion* of a note in the Tract, (p. 12, note z,) which, when the review was prepared, seemed not to furnish an argument that required particular attention. The fact, too, that *then* the argument was expressed in a *note*, in small type, and at the bottom of the page, was an indication that it was not of much magnitude in the eye of the author of the Tract himself. Why it is now *expanded*, so as to constitute the very body and essence of the reply, is to us proof, that the subject, on the *Episcopal* side, is exhausted. This fact is of such a nature, as to impress the mind strongly with the belief, that henceforth nothing remains to be added, in the effort to "test Episcopacy by Scripture."

In departing from our original purpose, it is our wish to reciprocate the kind feeling and candor of the author of the "Tract," and of the "Answer." Truth, not victory, is our object. We have but one wish on this subject. It is, that the principles upon which God designed to establish and govern his holy Church, may be developed and understood. We resume the subject with profound and undiminished respect for the talents, the piety, and the learning of the author of the Tract and Answer; and with a purpose that this shall be *final*, on our part, unless something new, and vital to the subject, shall be added. In this, as well as in all other things, our desire is, not to write one line, which, dying,—or in heaven,

—we would wish to blot.

Still, this desire, so deeply cherished, does not forbid a full and free examination of arguments. Our conscientious belief is, that the *superiority* "in ministerial power and rights," (Tract, p. 15,) claimed by Episcopal bishops, is a superiority known in the Episcopal churches only, and not in the New Testament; and this we purpose to show.

In entering upon our examination of the "Answer," we may remark, that the scriptural argument for Episcopacy is now fairly and entirely before the world. On the Episcopal side, nothing material to be said, can remain. The *whole* argument is in the Tract, and in the Answer. If Episcopacy is not established in these, we may infer that it is not in the Bible. If not in the Bible, it is not "necessarily binding." (Tract, p. 3.) To this

conclusion,—that the whole of the material part of the scriptural argument is before the world, in these pamphlets,—we are conducted by the fact that neither talent, learning, zeal, nor time, have been wanting, in order to present it; that their author entered on the discussion, manifestly acquainted with *all* that was to be said; that the subject has now been before the public more than four years; (see advertisement to the Tract;) and that, during that time, it is to be presumed, if there had been any more *material* statements to be presented from the Bible, they would have appeared in the “Answer.” There is much advantage in examining an argument, with the conviction, that nothing more remains to be said; and that we may, therefore, contemplate it as an unbroken and unimproveable whole, without the possibility of any addition to the number of the arguments, or increase of their strength. On this vantage-ground we now stand, to contemplate the argument in support of the stupendous fabric of Episcopacy in the Christian Church.

In entering upon this examination, we are struck with—what we had indeed anticipated,—a very strong inclination, on the part of the author of the Tract, to appeal again to certain “extraneous” authorities, of which we heard nothing in the Tract itself, except to disclaim them. The Tract commenced with the bold and startling announcement, that if Episcopacy has not the authority of Scripture, it is not “necessarily binding.” p. 3. “No argument,” the Tract goes on to say, “is *worth taking into the account*, that has not a palpable bearing on the clear and naked topic,—the scriptural evidence of Episcopacy.” p. 3. We have italicised a part of this quotation, to call the attention of our readers particularly to it. The affirmation, so unusual in the mouth of an Episcopalian, is, that no argument is *WORTH TAKING INTO THE ACCOUNT*, that does not bear on the scriptural proof. Now we anticipated that if a reply was made to our review, from any quarter, we should find a qualification of this statement, and a much more complacent regard shown to the fathers, and to other “*extraneous considerations*,” (Tract, p. 4,) than would be consistent with this unqualified disclaimer in the Tract. The truth is, that the fathers are regarded as too material witnesses, to be so readily abandoned. The ‘tradition of the elders,’ has been too long pressed into the service of the Episcopacy; there has been too conscious a sense of the weakness of the scriptural proof, to renounce heartily, entirely, and for ever, all reliance on other proof than the New Testament. The “Answer” would have lacked a very material feature which we expected to find in it, if there had been no inclination manifested to plunge into this abyss of traditional history where light and darkness struggle together, and no wish to recall the testimony of uninspired antiquity, to the service of prelacy. Accordingly, we were prepared for the following declaration, which we quote entire, from pp. 3 and 4, of the Answer:—

“Because the author of the Tract rested the claims of Episco-



pacy finally on Scripture—because he fills a high office in the Church—and because the Tract is issued by so prominent an Episcopal institution as the ‘Press,’ the reviewer seems to think that Episcopalians are now to abandon all arguments not drawn directly from the holy volume. Not at all. The author of the Tract, in his sermon at the consecration of the four bishops, in October, 1832, advocated Episcopacy, besides on other grounds, on that of there being several grades of office in the priesthoods of all religions, false as well as true, and in all civil magistracies and other official structures,—and, in his late Charge, he adverted to the evidence in its favor contained in the fathers. And the ‘Press,’ at the time it issued the Tract, issued also with it, in the ‘Works on Episcopacy,’ those of Dr. Bowden and Dr. Cooke; which embrace the argument at large. There is no reason, therefore, for thinking, that, however a single writer may use selected arguments in a single publication, either he or other Episcopalians will (or should) narrow the ground they have usually occupied. The fathers are consulted on this subject, because the fabric of the ministry which they describe forms an historical basis for interpreting Scripture. And general practice, in regard to distinct grades among officers, throws a heavier burden of disproof on those whose interpretations are adverse to Episcopacy: this latter topic we shall again notice before we close.”

This passage, so far from insisting, as the Tract had done, that no argument *was worth taking into the account*, except the scriptural proof, refers distinctly to the following points, which we beg leave to call “*extraneous considerations*,” as proof of Episcopacy. (1.) The fact, that there “are several grades of office in the priesthood of all religions;” (2.) That the same thing occurs “in all civil magistracies, and other official structures;” (3.) The evidence of the fathers; and, (4.) “Other grounds,” which the author informs us he had insisted on in an ordination sermon, in 1832. And in this very passage, he makes the following remarkable statement, which we propose soon to notice further,—“The fathers are consulted on the subject, because the fabric of the ministry which they describe, forms an historical basis for interpreting Scripture.”

Slight circumstances often show strong inclinations and habits of mind. How strong a hold this reference to other “considerations” than the Scriptures, has taken upon the mind of the author of the Tract, and how reluctant he was to part with the “extraneous” argument from the fathers, is shown by the fact, that he again recurs to it in the “Answer,” and presents it at much greater length. Thus on pp. 18, 19, at the very close of the Answer, we are presented with the following recurrence to the argument from other considerations than the Scriptures:—

“One word more concerning the ‘burden of proof,’ as contrasted with the ‘presumptive argument.’ The Tract claimed no presumption in its favor in seeking for the scriptural proofs

of Episcopacy. We do — a presumption founded on *common sense*, as indicated by common practice. Set aside parity and Episcopacy, and then look at *other systems of office*, both religious and civil, and you find *several grades of officers*. In the Patriarchal Church, there was the distinction of ‘high priest’ and ‘priest.’ In the Jewish Church, (common sense being, in this case unquestionably, divinely approved,) there were the high-priest, priests, and Levites. Among Pagans and Mahomedans, there are various grades in the office deemed sacred. Civil governments have usually governors, a president, princes, a king, an emperor, &c., as the heads of the general, or state, or provincial magistracies. In armies and navies, there is always a chief. If the reviewer should claim exceptions, we reply, they are exceptions only, and very few in number. The *general rule* is with us. That general rule, next to universal, is, that among officers, there is a *difference* of power, of rights, of rank, of grade, call it what you will. And this general rule gives a *presumption* that such will also be the case in the Christian Church. We go to Scripture, then, with the presumptive argument fully against parity. If we should find in Scripture neither imparity nor parity, still *common sense* decides for the former. If we find the tone of Scripture doubtful, on this point, imparity has the advantage, common sense turning the scale. If we find there intimations, less than positive injunctions, in favor of imparity, common sense, besides the respect due to Scripture, decides for our interpretation of them. And if any thing in Scripture is supposed to prove or to justify parity, it must be very explicit, to overturn the suggestion of common sense. The ‘presumptive argument,’ then, is clearly with *us*, and the ‘burden of proof’ lies on parity. Let the reviewer peruse the Tract again, bearing in mind the principles laid down in this paragraph, and he will, we trust, think better of it.”

These observations, it will be remembered, are made by the same writer, and in connexion with the same subject, as the declaration, that “NO ARGUMENT IS WORTH TAKING INTO THE ACCOUNT, *that has not a palpable bearing on the clear and naked topic,—the Scriptural evidence of Episcopacy.*”

Now, against the principles of interpretation here stated, and which the Tract led us to suppose were abandoned, we enter our decided and solemn protest. The question,—the only question in the case, is, whether Episcopacy “has the authority of Scripture?” (Tract, p. 3.) The affirmation is, that if it has not “it is not necessarily binding.” (p. 3.) The principle of interpretation, which in the Answer is introduced to guide us in this inquiry, is, that “the fathers are consulted on the subject, because the fabric of the ministry which they describe, forms an historical basis for interpreting Scripture.” (Answer, p. 3.) In order to understand the bearing of this rule of interpretation it is necessary to know what it means. A “basis” is defined to be “the foundation of a thing; that on which a thing stands or

lies • that on which it rests; the ground-work or first principle; that which supports." *Webster*. "An *historical basis*" must mean, therefore, that the opinions, or facts of history, that-is, in this case, the testimony of the fathers, constitute the *foundation, the ground-work, or first principle* of the interpretation of the Bible; or that on which such an interpretation *rests*, or by which *it is supported*. It would seem to follow, therefore, that unless we first become acquainted with this "historical basis," we are wholly in the dark about the proper interpretation of the Bible, and that our interpretation is destitute of any true support and authority. To this principle of interpretation, in this case, and in all others, the objections are obvious and numerous. (1.) Our first objection lies against the supposed necessity of having any such previously ascertained *basis*, in order to a just interpretation of the oracles of God. We object wholly to the doctrine, that the Scriptures are to be interpreted by historical facts to be developed long after the book was written. The great mass of men are wholly incompetent to enter into any such "historical" inquiry; but the great mass of men are not unqualified to understand the general drift and tenor of the New Testament. (2.) The statement is, that "the fabric of the ministry which they describe," is to be the basis of such interpretation. But who knows what the fabric of the ministry which they describe is? It is to be remembered, that the question is not respecting the ministry in the fourth century and onward: but the inquiry, —and the only one of material value in any supposition,—pertains to the fathers previous to that period. And there every thing is unsettled. Prelacy claims the fathers in that unknown age. The Papacy claims the fathers there. Presbyterianism claims the fathers there. Congregationalism and Independency, too, claim them there. Every thing is unsettled and chaotic. And this is the very point which has been the interminable subject of contention in this whole inquiry, and from which we hoped we had escaped, by the principles laid down in the Tract. Yet the position *now* advanced, would lead us again into all the difficulties, and controversiés, and jostling elements, and contradictory statements, which have always attended the appeal to the fathers. If we are to wait until we have ascertained "the fabric of the ministry" which these fathers describe, before we have a "basis" for interpreting Scripture, we may close the New Testament in despair. (3.) This canon of interpretation is contrary to the rule which Dr. Onderdonk has himself laid down in the Tract itself. (p. 3.) In that instance, the authority of the Scriptures was declared to be ample and final. And throughout the Tract there is a manifest indication of a belief, that the Bible is susceptible of interpretation, on the acknowledged rules of language, and the principles of common sense. We hailed such a manifestation, not only as auspicious to the cause of truth in regard to the claims of Episcopacy, but because it evinced the spirit ~~to~~ which the Church *must* come,—of a

direct, unqualified, and final appeal to the Word of God,—to determine religious doctrine. To that standard we mean to adhere. And, as far as in us lies, we intend to hold it up to the view of men, and to insist on the great truth from which nothing shall ever divert us, and from which we fervently pray the Church may never be diverted, that we are not to look for the discovery of truth, by ascertaining *first* an “historical basis,” or, a set of instruments by which we are to measure and adjust the proportions of truth which we find in the revelation of God. Without any design to disparage or undervalue the fathers, whom we sincerely reverence, as having been holy, bold, and venerable men; without any blindness, as we believe, to the living lustre of that piety which led many of them to the stake; without any apprehension, that their testimony, when examined, would be found to be on the side of Episcopacy,—for it remains yet to be seen, that the fathers of the first two centuries ever dreamed of the pride and domination which subsequently crept into the Church, and assumed the form of prelacy and popery: without any thing to influence us, so far as we know, from any of these “extraneous” sources, we intend to do all in our power to extend and perpetuate the doctrine, that the ultimate appeal in all religious inquiry, is to be the Bible, and the Bible only. “The Bible,” said Chillingworth, “is the religion of the Protestants.” We rejoice to hear this sentiment echoed from the Assistant Bishop of Pennsylvania. And without meaning to insinuate, that this sentiment is not as honestly acted on by Episcopalians as by any other denomination of Christians, we may add, that we deem the first sentence of the Tract worthy to be written in letters of gold, on the posts of every Episcopal sanctuary, and over every altar, and on the cover of every “Book of Common Prayer.” “*The claim of Episcopacy to be of Divine institution, and therefore obligatory on the Church, rests fundamentally on the one question,—Has it the authority of Scripture? If it has not, it is not necessarily binding.*” (4.) Our fourth objection to this rule of interpretation is, that it is, substantially, that on which rests the papal hierarchy. We do not know that the Papist would wish to express his principles of interpretation in stronger language, than that “the fathers are consulted on this subject, because the fabric of the ministry which they describe, forms an historical basis for interpreting Scripture.” To us it seems, that this would express all that they ask; and as we doubt not that Dr. Onderdonk would shrink from any approximation to the Papacy, quite as firmly as ourselves, we deem it necessary merely to suggest the consideration, to render the objection at once satisfactory to his own mind.

We object, also, to the principle of interpretation advanced on p. 18, of the Answer, which we have already quoted. The fact there assumed, is, that various orders of men are observable in civil governments, &c.; and hence, that there is presumptive evidence, that such orders are to be found in the Scriptures. We

are not ignorant of the purpose for which this fact is adduced. It is to show, that the "burden of proof" does not lie so entirely on the Episcopalian, as we had affirmed in the Review. We admit, to some extent, the modifying force of the circumstances, so far as the "burden of proof" is concerned. But it merely *lightens* the burden; it does not *remove* it. Presumption, in such a case, is not proof. When the fact affirmed relates to a doctrine of the Bible, it is not sufficient to say, that that fact occurred elsewhere, and *therefore* it must occur in the Bible. It is still the business of the Episcopalian, to *prove* his affirmation from the New Testament itself, that bishops are superior to other ministers of the Gospel, in ministerial power and rights. This is *his* affirmation; this is the point which he urges; this is to be made out from the Bible *only*; and assuredly the fact, that there are dukes, and earls, and emperors, and admirals, and nabobs, forms, at best, a *very slight* presumption in favor of the affirmation, that the ministry of the Gospel consists of three 'orders.' But our objections may be further stated. *So far as the presumption goes, it is not particularly in favor of Episcopacy, as consisting in THREE orders of the clergy.* For, (1.) 'The fact is not, that there are three orders observable every where. It is, that there are many orders and ranks of civil officers and of men. (2.) The presumption drawn from what has taken place, would be rather in favor of despotism, and the papacy. (3.) The presumption is equally met by the doctrine of Presbyterianism as by prelacy. Presbyterians hold equally to a division of their community into various ranks,—into bishops, and elders, and deacons, and people. The presumption, drawn from the fact that civil society is thus broken up, is as really in their favor, as in favor of Episcopacy. (4.) The Congregationalist may urge it with the same propriety. His community registers the names of his minister, *and* deacons, *and* church, *and* congregation, each with distinct privileges and rights. If Dr. Onderdonk should reply to this, that his remark referred only to the distinction of "*systems of office*, both religious and civil," (p. 18,) and "that among *officers*, there is a difference of power and rights," (p. 19,) we reply, that the distinction of *officers* pertains to other churches, as well as the Episcopal. No Non-episcopalian, perhaps, can be found, who holds to a *parity* of office. He will refer, at once, to his minister, to his elders, to his deacons, as evincing sufficient *disparity*, to meet the full force of the *presumption* alleged by Dr. Onderdonk. But our main objection here, as before, is to the principle of interpretation. We respectfully insist, that it should be laid aside, as an "extraneous consideration," in the inquiry, whether Episcopacy "has the authority of Scripture."

In our review, we stated that the burden of proof, in this inquiry, was laid wholly on the friends of Episcopacy. (p. 7.) This point was so obvious, that we did not think it necessary to illustrate it at length. Nor do we now intend to do more than merely, by adverting to it, to recall it to the attention of our readers. The



author of the "Answer" has endeavored to *remove* this burden from himself and his friends, (p. 4, and p. 18.) This he has done, by attempting to show that there is a *presumptive* argument in favor of Episcopacy; which presumption throws the task of *proving* the parity of the clergy on those who advocate it. Now we are not disposed to enter into a controversy on this point. To us it seemed, and still seems, to be a plain case, that where it was affirmed that the clergy of the Christian Church was separated, by Divine authority, into three grades, or orders, and that *one* of those orders had the *exclusive* right of ordination, of discipline, and of general superintendence; it could not be a matter requiring much deliberation, to know where rested the burden of proof. If a man assumes authority over an army, demanding the subordination of all other officers to his will, it is not a very unreasonable presumption, that the burden of proof lies with him; nor would it be the *obvious* course, to expect the entire mass of officers to show, that he had *not* received such a commission. We shall, therefore, feel ourselves to be pursuing a very obvious course, if we do not recognise the authority of Episcopal bishops, unless there is proof positive of their commission. We may add further, that in the supposed case of the commander of the army or the navy, we should not regard that as a very satisfactory proof, which was pursued with as little directness and explicitness as are evinced in the argument to establish the original domination and perpetuity of the prelatical office. And in this connexion we may remark, that it is perfectly immaterial, as to the main point, what may be the opinion of the man who calls the claim in question, or what may be the particular denomination to which he is attached. Whether he is an Independent, a Presbyterian, or a Congregationalist, it may be equally true, that the bishop of the Episcopal Church is unable to make out his claims from the New Testament. The only material point, in which *all* other denominations are agreed, is, that the ministers of the New Testament are on an *equality*, in the respect under consideration; that the power of ordaining, and administering discipline, and of superintending the concerns of the Church, is intrusted to them, as equals, in opposition to the exclusive and exalted assumptions of a few, who claim the right to deprive them of these powers, and to make their ministrations null and void. And when claims of this order are advanced,—claims designed to dispossess the great mass of the ministry throughout the world, of the right of transmitting their office to others; of exercising government and discipline in their own pastoral charges; of superintending and controlling the affairs of the particular portion of the Church universal, with which they are specifically intrusted; when claims like these are presented, tending to degrade them from their office, to annihilate their authority, and to leave their charges without a ministry;—we may respectfully insist, that the proof of this should be drawn, by no circumlocution, from the Bible

We wish to see, with great pertinency, the chapter, and the verse: we can with difficulty resist the impression that it should be done *totidem verbis*, or at least, so nearly so, that there could be no possibility of mistake.

We may here remind our readers of the precise points which Episcopacy is called upon to make out. The *first* is, that the apostles were "distinguished from the elders, because they were *superior* to them in ministerial power and rights." (Tract, p. 15.) The *second* is, that this distinction "was so persevered in, as to indicate that it was a *permanent* arrangement." (Tract, p. 23.) These are independent propositions. One by no means follows from the other. Should the first be admitted, yet the second is to be established by equally explicit and independent proof. Nay, the second is by far the most material point, and should, as we shall show, be fortified by the most irrefragable arguments. The *third* point, indispensable to the other two, is, that there is no evidence in the New Testament, that presbyters, or elders, discharged the functions which are now claimed for bishops; that is, that they either (1.) ordained, or (2.) exercised discipline, or (3.) exerted a general supervision. (Tract, p. 11.) Unless then it is shown, that not *one* of these functions was ever performed by presbyters, the Episcopal claim fails of support, and must be abandoned. These are independent positions, and a failure in one, is a failure in the whole.

To a cursory review of what can be said on these points, we now propose to call the attention of our readers.

The *first* claim asserted, is, that the apostles were "distinguished from the elders, because they were *superior* to them, in ministerial power and rights." (Tract, p. 15.) The points of their alleged superiority, are, exclusive ordination, exclusive discipline, exclusive confirmation, and exclusive right of general superintendence. The question is, whether this is the nature of the superiority with which the apostles were intrusted; or, which is the same thing, were *these the purposes for which they were set apart to the apostolic office, and for which they were called apostles?* Dr. Onderdonk affirms it; we take the liberty, most respectfully, of calling for explicit proof of it, from the New Testament.

His direct proof is contained in a nut-shell. It consists of *one* expression of Scripture, (Acts xv. 2, 4, 6, 22; xvi. 4,)—"Apostles *and* elders," "apostles, *and* elders, *and* brethren;" and a note on p. 12, of the Tract, and in the reply expanded to more than two pages, showing that, in his apprehension, they administered discipline. As this is the basis on which the whole fabric is reared, and as it embraces the very gist of the "Answer," we shall be pardoned for adverting to it with some particularity.

We may then inquire, why the apostles were distinguished from the elders, or presbyters? Dr. Onderdonk affirms, that it was because they were "superior in ministerial power and rights." The argument on this subject, from the New Testament, is, that

the two classes of men are *distinguished* from each other, (Acts xv. 2, 4, 6, 22; xvi. 4,) by the following expressions; "apostles *and* elders," "apostles, *and* elders, *and* brethren." Now in regard to this *proof*, we beg leave to make the following remarks:—

(1.) That it is the *only* direct passage of Scripture, which Dr. O. is able to adduce, on the subject of the alleged superiority of the apostles. Its importance, in his view, may be seen from the fact, that it is not merely the *only* proof, but, that it is repeated not less than five times, in the space of less than a single page of the Tract, (pp. 14, 15,) and that it occupies a similar prominence in the Answer. The Tract has been written four years. Diligent research during that time, it would be supposed, might have led to the discovery of some *other* text, that had a bearing on the point. But the matter still rests here. There *is* no other text; and the fabric is to be sustained on the solitary expression, "apostles *and* elders," "apostles, *and* elders, *and* brethren."

(2.) What does this passage prove? It proves this, and no more, that there was a distinction of *some sort* between the apostles *and* elders, which is a point of just as much importance, as when we affirm that one class were called apostles *and* another called elders. But it is difficult for us to see how this determines any thing respecting the *reasons* of the distinction. In Ephesians iv. 11, the Apostle affirms that God gave some, apostles; *and* some, prophets; *and* some, evangelists; *and* some, pastors and teachers. Here a distinction is made out. But is the *nature* of the distinction thereby ascertained? I speak of guineas, *and* doubloons, *and* guilders. I affirm a distinction, indeed; but is its *nature* ascertained? Have I determined that the guinea is, *therefore*, superior in weight or value to the others?

(3.) We have never denied that there was a distinction between the apostles, *and* elders, *and* brethren. The very fact that they had the name apostles, shows that there must have been some distinction, or some reason why they were so called. Unusual discernment, or labored argument, surely, are not necessary to perceive this. But the very point is, *what* is the *nature* of this distinction? And this is to be settled, not by the use of the word, but by the statement in the New Testament; and it is incumbent on the Episcopalian to show by *proof-texts*, that it was *because* the apostles were superior in the power of ordination, of confirmation, of discipline, and of general superintendence of a diocese. Dr. Onderdonk *affirmed*, that the name was not so given, because they were appointed by Christ personally; nor because they had seen the Lord after his resurrection; nor because they had the power of working miracles: and then observed, that "it followed, or would not be questioned, that it was because they were superior in ministerial power and rights." (Tract, p. 15.) It seems not to have occurred to him, that they could be appointed to be witnesses of his *entire* ministry, including the fact of his resurrection as a main point.

We took the liberty, therefore, of examining this matter, as **very** material to the argument. We proved, (1.) That in the original appointment of the Apostles, there was no reference to their superiority in the powers of ordination, discipline, &c. (Review, p. 10.) This position we supported by the three separate accounts of Matthew, Mark and Luke. (2.) That no such thing occurred in the instructions of our Lord, after his resurrection from the dead. This also we confirmed, by an examination of the testimony of Matthew, Mark and Luke, in neither of whose gospels was there found a vestige of such instructions. (Review, p. 10.) (3.) That there was nowhere else in the New Testament, any account that what Dr. O. affirmed as the peculiarity of the apostolic office, was known to the writers. This conclusion we rested upon our own examination, and the fact that Dr. O. had not adduced any such passage. (4.) That the reason of the appointment to the apostolic office *was expressly affirmed*; and that it was *not* that which Dr. O. supposed it to be. We showed, (a) that it was expressly affirmed in the original appointment, (Luke xxiv. 48; Matt. xxviii. 18, 19,) that they should be *WITNESSES of these things*; (Review, p. 12;) (b) that this was expressly provided for in the case of the election of one to fill the place vacated by Judas; (Acts i. 21, 22;) (c) that this was the account which the Apostles uniformly gave of the design of their appointment; (see p. 13;) (d) that the same thing was again expressly provided for in the case of the Apostle Paul, and, that *in order* to a qualification for that office, he was permitted to “*SEE the Just One,*” the Lord JESUS; (Acts xxii. 14;) and, (e) that he himself expressly appeals to the fact, as a proof that he was fully invested with the apostolic office. (1 Cor. ix. 1, 2.) (See Review, p. 15.) In the course of the argument, we adduced not less than *twenty* explicit passages of Scripture, bearing directly on the point, and proving, beyond dispute, that this was the design of the appointment to the apostolic office. Our purpose in this was evident. It was to show, that the peculiarity of the apostolic office was of such a nature that it could not be transmitted to distant generations; but that it had a specific, yet very important design, which, as a matter of course, must cease.

With deep interest, therefore, we opened the “Answer,” to ascertain how this array of scriptural argument was met. We did not deem it unreasonable to suppose that there would be some new attempt to show, that the peculiarity of the apostolic office was to ordain; that the passages of Scripture on which we had relied were irrelevant; or, that other passages might be adduced in proof of what Dr. O. had affirmed to be the peculiarity of the apostolic office, and which we had respectfully denied. Our readers will join with us in our ‘*amazement,*’ to find the following as the result of an examination of the “Answer.”

(1.) A solemn, and somewhat pompous re-adducing of the

expression, (Acts xv.,) "the apostles *and* elders," "the apostles, *and* elders, *and* brethren;" (Answer, p. 7;) a passage maintaining still its solitary dignity, and reposing in the "Answer," as it had in the "Tract," in its own lonely grandeur. We could not restrain our 'amazement,' that no other passages were even referred to, on this material point; and we came to the conclusion, that we had reached an end of the argument, so far as direct Scripture proof was concerned.

(2.) We found a notice of our extended array of proof-texts, showing what was the design of the apostolic appointment, of a character so remarkable that we shall quote it entire.

"The reviewer, in order to show what *he* thinks was the point in which the apostles excelled the elders, in the matter in question, dwells largely on the fact that they were *special* witnesses of our Lord's resurrection; and with the help of CAPITAL and *italic* letters, he has certainly made a showy argument. But nobody denies that they were the special witnesses, or, that they were distinguished from the elders, as well as from others called apostles,—the Tract gave due attention to both these particulars. The point is, Was *this* distinction the one that led to the expression, 'apostles *and* elders?' Surely not. Among *those* apostles was Barnabas, and perhaps Silas, (Acts xiv. 14; xv. 2, 4, 22; 1 Thess. i. 1; ii. 6,) neither of whom was a special witness of the resurrection. Besides, the expressions 'apostles *and* elders,' 'apostles, *and* elders, *and* brethren,' are used with immediate reference to the council at Jerusalem, and the reviewer is more acute than we pretend to be, if he can say why, in a council acting on questions concerning 'idols, blood, things strangled, and licentiousness,' the special witnesses of the resurrection should, *as such*, have peculiar authority. We really think the Tract argues with more consistency when it says that the apostles were *ministerially* above the elders." Answer, p. 16.

Here, it will be observed, there is no notice taken of the texts which we had adduced, as irrelevant, or unsatisfactory in number, or as unfairly interpreted. Dr. Onderdonk, if he was the writer of the Answer, deemed it an ample notice of those texts to remark, that "with the help of CAPITAL and *italic* letters, he (the reviewer,) had certainly made a showy argument." (Answer, p. 16.) That our argument was *thus* noticed, was, indeed, to us a matter of 'amazement.' It was, however, an indication, of which we were not slow to avail ourselves, and the hold upon which we shall not be swift to lose, that our proof-texts were *ad rem*, and that they settled the question. When all that the Assistant Bishop of Pennsylvania deems it proper to say of our array of more than twenty explicit declarations of the Word of God, is, that by the help of capitals and italics, they constitute a "SHOWY argument," (we mean no disrespect, when we display the word in a *showy* form,) we deem the conclusion to be inevitable, that our texts are just what we intended they should



be,—that they settled the question,—and, to use an expression from the favorite chapter of the Acts of the Apostles, we “rejoice for the consolation.” Acts xv. 31.

(3.) Though we were not met by any new proof-texts, or by any answer to our own, we were referred to the sentiments of the following distinguished men, viz. the late Dr. Wilson, Dr. Miller, Dr. Campell, Matthew Henry, “the *divines* who argued with Charles I. in the isle of Wight,” and Calvin, to prove, that the apostles were superior to the elders, and the evangelists. (Answer, p. 10.) Respecting these authorities, we may be permitted to remark, (1.) that we shall probably not yield, out of regard to their names, to any persons. With us, they have all the authority which uninspired men can ever be allowed to have. The writer of the Review may be permitted to remark, perhaps, that he has occasion of peculiar respect for two of those venerable men. By one,—whose superior, in profound powers of reasoning, in varied and extensive learning, and in moral worth, he believes, is not now to be found, among the living, in any American church,—he was preceded in the office which he now holds. At the feet of the other, it has been his privilege to sit, for nearly four years, and to receive the instructions of wisdom from his lips; and, whatever skill he may have in conducting this argument on the government of the churches, he owes to the “basis” which was laid by those instructions. Whatever may be said, therefore, of these authorities adduced in the “Answer,” will not be traced to want of respect for these venerable names. But, (2.) we may remark, that in *this* argument, the authorities of uninspired men are to be laid out of the account. With all due deference to them, and to Dr. O., we must be permitted to believe, that their authority belongs to the “extraneous considerations,” as well as that of the opinion of Cranmer, (Answer, p. 5,) which, by common consent, it had been agreed to lay out of the controversy. (See Tract, pp. 3-10; Review, p. 5.) Our wonder is, that after the disclaimer of relying on these extraneous considerations, in the Tract, the author of the Answer should have occupied nearly two pages, with the statements of these distinguished men. (3.) Their authority, even when adduced, does not bear on the point before us. The question is, whether the apostles were superior to other ministers of the Gospel, in ministerial power and rights? that is, in the power of ordination, confirmation, discipline, and general superintendence. Their authorities adduced, prove only, that in the judgment of these venerable men, they were superior in some respects, to evangelists and teachers; or, that there was a distinction between them,—a point on which we make no denial. On the only question in debate, they make no affirmation. On the claims set up by Episcopalians, that the apostles were superior in *ordination*, &c., they concede nothing, nor did they believe a word of it.

Having thus noticed the “Answer” on this part of our argu

ment, we shall dismiss it. We do it by simply reminding our readers, that the solitary text which undisputed learning, talents, and zeal have discovered, during a period of more than four years, since the discussion first commenced,—the lonely Scripture proof of the sweeping claims, that the apostles *only* had the power of ordination, and that this was the peculiarity of the office,—stands forth in the Tract, and in the Answer: “the apostles *and* elders,” “apostles, *and* elders, *and* brethren!”

But the author of the “Answer” complains, (p. 11,) that we did not give the ‘whole’ of his argument on the subject; and he refers to a note on p. 12 of the Tract, designed to show that the apostles had the power of administering discipline, and that therefore they were superior to the presbyters, or held a more elevated grade of office. The note is this:—

“That the apostles alone *ordained*, will be proved. In 1 Cor. iv. 19-21; v. 3-5; 2 Cor. ii. 6; vii. 12; x. 8; xiii. 2, 10; and 1 Tim. i. 20; are recorded inflictions and remissions of *discipline* performed by an apostle, or threatenings on his part, although there must have been elders in Corinth, and certainly were in Ephesus.”

This note he expands into an argument, which constitutes the most material part of the “Answer.” It is incumbent upon us to examine it, and to ascertain how far it goes to settle the point under discussion. Before examining the particular cases referred to, we would remind our readers that the purpose for which they are adduced, is to show that the apostles were *superior to presbyters in power and rights*; and the alleged proof is, that *they administered discipline*. To bear on the case, therefore, the passages must prove not only that *they exercised discipline*, but, (1.) That they did it *as apostles*, or in virtue of the apostolic office; (2.) That they did it in churches where there were presbyters; and, (3.) That presbyters *never* administered discipline themselves. The *second* point here adverted to, is all that the author of the “Answer” feels himself called upon to make out. (Answer, pp. 11-13.) Now in regard to this point of the proof, we make the following general remarks: (1.) There were certainly, in all, fourteen apostles; and if we may credit the writer of these pamphlets, and reckon Timothy, and Barnabas, and Sylvanus, and Apollos, and Andronicus, and Junia, and Titus, and perhaps half a dozen others, there were somewhat more than a score invested with this office; yet it is remarkable, that the only cases of discipline referred to, as going to prove the superiority of the whole college of apostles, are cases in which the Apostle Paul only was concerned. (2.) There are accounts in the New Testament of perhaps some hundreds of churches; and yet, we meet with no instance of the kind of discipline relied on, except in the single churches of Corinth and Ephesus. It is incredible, that there should have been no other cases of discipline in these churches. But if there were, the presumption is, that they were settled without the interven-

tion of an apostle. (3.) These very cases, as we shall presently show, were cases in which Paul administered the rod of discipline in the churches where Titus and Timothy,—apostles also and bishops,—were present, by the showing of the author of the “Answer,” and thus were acts of manifest disrespect for the authority of those prelates. And if the fact, that the discipline was administered where there were presbyters, (Answer, pp. 11, 12.) proves that the Apostle was superior to them, the same fact proves that he was superior to Timothy and Titus. The course of the argument urged by the author of the “Answer,” would be, that Paul was disposed to assume the whole power into his own hands, and to set aside the claims alike of bishops and presbyters. It has a very undesirable looking toward the authority claimed by the Papacy.

The two cases alleged as proof that the apostles *only* had the power of administering discipline, are those at Corinth and at Ephesus. Paul wrote fourteen epistles, and wrote them to eight churches. In all these epistles, and in all the numerous churches of which he had the charge, (2 Cor. xi. 28, “the care of all the churches,”) these are the only instances in which he was called, so far as appears, to exercise discipline. We now inquire, whether he did it for the purpose of showing that the apostles *only* had this power?

The first case alleged, is that at Corinth. “In 1 Cor. iv. 19-21, &c., are recorded inflictions and remissions of *discipline* performed by an apostle, or threatenings on his part; although there must have been elders at Corinth.” (Note z, Tract, p. 12.) The *argument* here is, that there must have been elders at Corinth, and yet that Paul interposed over their heads to inflict discipline. This is the whole of the argument. (See Answer, p. 11.)

In reply to these, we observe: That there were elders, teachers, ministers, instructors in Corinth, we think is placed beyond a question, by the argument of the “Answer,” and by the nature of the case. This fact we do not intend to call in question. The *argument* of the “Answer” from this fact, we state in the author’s own words:—

“Yet, without noticing these elders in the matter, so far as the epistles show—though they doubtless were noticed and consulted, as much as courtesy and their pastoral standing made proper—without putting the matter into their hands, or even passing it through their hands, Paul threatens, inflicts, and remits *discipline* among the people of their charge. This is a ‘ministerial’ act. And Paul’s doing it himself, instead of committing it to the elders, shows that he, an apostle, was ‘superior to them in ministerial power and rights.’” p. 11.

Further, if there were elders there, there was an “apostle,” a prelatical bishop, according to the Tract, there also. This is shown by a quotation from the epistle itself, relating to this very time, and in immediate connexion with the case of discipline. (1 Cor. iv. 17.) “For this cause, [that is, on account of your

divided and contending state,] have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in CHRIST, as I teach every where in every church." Now, as it will not be pretended by Episcopalians that Timothy was not an "apostle," and as it is undeniable that he was at that time at Corinth, the argument will as well apply to set aside *his* right to administer discipline in the case, as that of the elders. Borrowing, then, the words of the Answer, we would say: "Yet without noticing" this apostle "in the matter, so far as the epistles show,—though" he was "doubtless noticed and consulted, as much as courtesy and his" apostolical "standing made proper; without putting the matter into" his "hands, or even passing it through" his "hands, Paul threatens, inflicts, and remits *discipline*. This is a 'ministerial' act. And Paul's doing it himself, instead of committing it to" Timothy, "shows, that he, an apostle, was *superior* to" him "in ministerial power and rights." Now no Episcopalian will fail to be at once deeply impressed with the fallacy of this reasoning, in regard to the "apostle" and "bishop" Timothy. And yet, it is manifestly just as pertinent and forcible in his case, as it is for the purpose of the Answer in regard to the elders of Corinth. It cannot be pretended that a difference existed, because the "elders" were *permanently* located there, and Timothy not; for the argument of the "Tract" and the "Answer" is, that the apostles were superior *as apostles*, and therefore it made no difference on this point, whether they were at Corinth, or at Crete, or at Antioch; they were invested with the apostolic office every where. Our conclusion from this instance, and from the fact which we have now stated, is, that there was some peculiarity in the case at Corinth, which rendered the ordinary exercise of discipline by presbyters difficult; which operated equally against any interference by Timothy; and which called peculiarly for the interposition of the founder of the church, and of an inspired apostle,—for one clothed with authority to inflict a heavy judgment, here denominated "delivering unto Satan for the destruction of the flesh," (1 Cor. v. 5.)—a power which could be exercised by none then in Corinth. Our next inquiry is, whether there are any reasons for this opinion? The following we believe satisfactory:—

(1.) Paul had founded that church, (Acts xviii. 1-11,) and his interference in cases of discipline would be regarded as peculiarly proper. There would be a natural and obvious deference to the founder of the church, which would render such an interposition in the highest degree appropriate. We are confirmed in this view, because he puts his authority *in this very case* on such a fact, and on the deference which was due to him as their spiritual father. 1 Cor. iv. 15—"For though ye have ten thousand instructors in CHRIST, yet have ye not many FATHERS; for in CHRIST JESUS I have begotten you through the Gospel."

(2.) The circumstances of the church at Corinth were such, evidently, as to render the ordinary exercise of discipline by their own elders impossible. They were distracted; were rent into parties; were engaged in violent contention; and the authority, therefore, of one portion of the "teachers," and "instructors," would be disregarded by the other. Thus no united sentence could be agreed upon; and no judgment of a party could restore peace. An attempt to exercise discipline would only enkindle party animosity, and produce strife. (See chap. i. 11-17.) So great, evidently, was the contention, and so hopeless the task of allaying it by any ordinary means, that even *Timothy*, whom Paul had sent for the express purpose of bringing them into remembrance of his ways, (1 Cor. iv. 17,) could have no hope, by his own interference, of allaying it. It was natural that it should be referred to the founder of the church, and to one who had the power of punishing the offender.

(3.) It is material to remark, that this was not an ordinary case of discipline. It was one that required the severest exercise of authority, and in a form which was lodged only with those intrusted with the power of inflicting disease, or, as it is termed, "of delivering to Satan for the destruction of the flesh." (1 Cor. v. 5.) Such cases would inevitably devolve upon the Apostles, as clothed with miraculous power; and such, beyond all controversy, was this case. It therefore proves nothing about the *ordinary* mode of administering discipline. This case had reached to such a degree of enormity; it had been suffered to remain so long; it had become so aggravated, that it was necessary to interpose in this awful manner, and to decide it. Yet,

(4.) The Apostle supposes that they *ought* to have exercised the usual discipline themselves. This is evident, we think, from a comparison of the following passages: 1 Cor. v. 9, 10, 11, 12, with v. 2. In these verses it is supposed, that they did themselves *usually* exercise discipline. Paul (verse 9) gave them the general direction, not to keep company with fornicators; that is, to exercise discipline on those who did. In verse 11, he asks them, in a manner showing that the affirmative answer to the question expressed their usual practice, whether they did not "judge those that were within?" that is, whether they did not ordinarily exercise discipline in the church? And in verse 2, he supposes that it *ought* to have been done in this case; and as it had *not* been done by them, and the affair had assumed special enormity, he exercised the miraculous power intrusted to him, by inflicting on the offender a grievous disease. (Verses 4, 5; comp. 1 Cor. xi. 30.)

(5.) It is evident that other churches did, in ordinary cases, exercise discipline without the intervention of an apostle. Thus the church in Thessalonica, where Episcopacy, with all its zeal, has never been able even to *conjecture* that there was a diocesan bishop, was directed to exercise discipline in any instance where



the command of the inspired Apostle was not obeyed. (2 Thess. iii. 14.) We shall soon make this point incontestible.

(6.) The circumstances of the early churches were such as to make this apostolic intervention proper, and even indispensable, without supposing that it was to be a permanent arrangement. They were ignorant and feeble. They had had little opportunity of learning the nature of Christianity. In most cases, their founders were with them but a few weeks, and then left them under the care of elders ordained from among themselves. (Comp. Acts xiii. xiv. et passim.) Those elders would be poorly qualified to discharge the functions of their office; and they would be but little elevated, in character and learning, above the mass of the people. The churches must be imperfectly organized; unaccustomed to rigid discipline; exposed to many temptations; easily drawn into sin; and subject to great agitation and excitement. Even a great many subjects which may now be considered as settled, in morals and religion, would appear to them open for debate; and parties, as at Corinth, would easily be formed. (Comp. Acts xiv. xv.; Rom. xiv.; 1 Cor. viii.) In these circumstances, how natural was it for these churches to look for direction to the inspired men who had founded them? and how natural, that such persons should interpose and settle important and difficult cases of discipline? And after these obvious considerations, are we to suppose that the fact that the Apostle Paul, in *two* cases, and two such cases only are recorded, exercised an extraordinary act of discipline, is to be regarded as proof that this power appertained *only* to the apostolic office, and was to be a permanent arrangement in the Church? We confess our 'amazement,' that but *two* cases of apostolic interference are mentioned during the long and active life of Paul; and we regard this as some evidence that the churches were expected to exercise discipline, and actually did so, on their own members.

(7.) We are confirmed in our views on this point from what is known to take place in organizing churches in heathen countries at the present day. Since we commenced this article we were conversing with one of the American missionaries stationed at Ceylon.\* In the course of the conversation he incidentally remarked that the missionaries were obliged to retain the exercise of discipline in their own hands; and that, although the mission had been established more than fifteen years, yet the exercise of discipline had never been intrusted to the native converts. He further observed, that the missionaries had been endeavoring to find persons to whom they could intrust the discipline of the church, as elders, but that as yet they had not found one. The native converts were still ignorant of the laws of Christianity; they had so little influence in the church; they were so partial to each other, even when in fault; that thus far,

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\* Rev. Mr. Winslow.

discipline, though somewhat frequent acts of discipline were necessary, was retained in the hands of the missionaries. Substantially the same thing must have occurred in the early churches in Asia Minor, in Syria and Greece. Will Dr. Onderdonk infer, that because Mr. Winslow, Mr. Poor, and Dr. Scudder, in Ceylon, have found it necessary to retain the power of administering discipline, that therefore they are diocesan bishops, and that they do not contemplate that the churches in Ceylon shall be other than prelatical? If not, his argument in the case of the church in Corinth can be allowed no weight.

We have now done with *this* instance of discipline. We have shown that all the circumstances of the case can be accounted for, without any such conclusion as that to which the author of the Tract is desirous to conduct it. We turn, therefore, to his other case of discipline in the church at Ephesus.

The case is thus stated in 1 Tim. i. 20—"Of whom is Hymeneus and Alexander; whom *I* have delivered *unto Satan*, that they may learn not to blaspheme." His argument is, that "it is the Apostle who inflicts the discipline; the elders do not appear in the matter. And discipline is a ministerial function, and excommunication its highest exercise." (Answer, p. 13.) In reply to this case, we make the following observations.

(1.) It occurs in a charge to Timothy,—Timothy, on the supposition of Episcopalians, an apostle co-ordinate with Paul himself; Timothy, prelate of Ephesus. If Timothy was an apostle and diocesan bishop, and if the exercise of discipline pertained to an apostle and bishop, why did Paul take the matter into his own hands? Why not refer it to Timothy, and repose sufficient confidence in him to believe that he was competent to fulfil this part of his Episcopal office? Would it now be regarded as courteous, for the bishop of Ohio to interpose and inflict an act of discipline on some Hymeneus or Alexander of the diocese of Pennsylvania? And would there be as cordial submission of the bishop of Pennsylvania, as there was of the bishop of Ephesus? If Timothy was at Ephesus, and if the case of discipline occurred at the time which Dr. O. supposes, this case appears to our humble apprehension, very much as if Paul regarded Timothy as neither an apostle nor a prelate.

(2.) If the exercise of the authority in this case of discipline by Paul proves that the presbyters at Ephesus had no right to administer discipline; for the same reason, it proves that Timothy had not that right. By the supposition of Episcopalians, Timothy was there as well as the presbyters. The assumption of the authority by Paul proves as much that it did not belong to Timothy, as that it did not belong to the presbyters.

(3.) This was a case such as occurred at Corinth. It was not an ordinary act of discipline; it was one which supposed the infliction of the judgment of God by a miraculous agency. "Whom *I* have delivered *unto Satan*, that they may learn not to blaspheme." Compare this account with the record of the

case in Corinth, (I Cor. v. 5,) and it is evident that this was not an *ordinary* act of discipline, but was such as implied the direct infliction of the judgment of the Almighty. That such inflictions were intrusted to the hands of the Apostles we admit; and that Paul, not Timothy, inflicted this, proves that the latter was neither an apostle nor a prelate.

(4.) Dr. Onderdonk supposes that this occurred at Ephesus, and while Timothy was there. But what evidence is there of this? It is neither affirmed that the transaction was at Ephesus, nor that Timothy was there. His argument proceeds on the assumption, that Timothy was bishop there when this epistle was written, and that the case of discipline occurred there. And the *proof* of this, would probably be the subscription at the end of the *second* epistle, and the "tradition of the elders." But that subscription has no authority; and it is not to be *assumed, but proved*, that Timothy was there in the capacity of a prelate, or there at all when this epistle was written to him. The demonstration that a bishop only exercised discipline, it must be admitted, rests on slender grounds, if this be all.

(5.) But if this case *did* occur at Ephesus, what evidence is there, that it occurred at the *time* that Bishop Onderdonk supposes? The account in the epistle to Timothy by no means fixes the time of the transaction. "Whom I have delivered (παρέδωκα) unto Satan," &c. It was already done; and the presumption is, that it was done when Paul was himself present with them. It is morally certain that it was *not* an act of discipline that was then *to be done*.

Our readers have now the whole case before them. Episcopacy affirms, that prelates *only* have the power of administering discipline. It affirms that the churches are prohibited from exercising it on their own members; that those appointed to preach the Gospel, to administer the sacraments, and to be pastors of the flock, and who may therefore be supposed to understand the cases of discipline, and best qualified to administer it, have no right to exercise this act of government over their own members; but that this exclusive prerogative belongs to a stranger, and a foreigner, a prelatical bishop, whom the churches seldom see, and who must be in a great degree unacquainted with their peculiar wants and character. All power of discipline in an entire diocese of some hundreds of churches, is to be taken away from the members themselves, and from the pastors, and lodged in strange hands, and committed to a solitary, independent man, who, from the nature of the circumstances, can have little acquaintance with the case, and possess few of the qualifications requisite for the intelligent performance of this duty. And does the reader ask, What is the authority for this assumption of power? Why are the churches and their pastors disrobed of this office, and reduced to the condition of humble dependents at the feet of the prelate? Let him, in astonishment, learn. It is not because there is any *command* to this

effect in the New Testament; it is not because there is any declaration, implying that it *would* be so; it is not by any affirmation that it ever *was* so. This is the reason, and this is all:—The Apostle Paul in two cases, and in both instances over the heads of presbyters, (and over the head of Bishop Timothy, too,) delivered men “to Satan for the destruction of the flesh, that they might learn not to blaspheme;” and, THEREFORE, Bishop Onderdonk, and Bishop Griswold, and Bishop Doane, *only* have power to administer discipline in all the churches in Pennsylvania, and in the Eastern Diocese, and in New-Jersey; and, THEREFORE, all the acts of discipline exercised by Presbyterians, Methodists, Baptists, &c., in Pennsylvania and New-Jersey, and by the Congregationalists of New-England, are null and void. The disposal of *such* antecedents and consequents, may be safely left to all who hold, that “no argument is worth taking into the account, that has not a *clear* and *palpable* bearing on the naked topic,—the scriptural evidence of Episcopacy.” (Tract, p. 3.)

But we have not done with this subject. We are now prepared to show, not only that there is no evidence that the apostles exclusively exercised discipline, but that there *is* positive proof that all the acts of discipline were *in fact* exercised by the presbyters of the churches. To put this matter to rest, we adduce the following passages of Scripture:

Acts xx. 17, 28—“From Miletus, Paul sent to Ephesus, and called for the PRESBYTERS of the church, and said unto them: Take heed unto yourselves, and to all the flock over which the HOLY GHOST hath made you BISHOPS, (ἐπισκόπους) to feed, (ποιμαίνειν like good shepherds, to provide for, watch over, and govern,) the church of God.” It would be easy to show, that the word translated *feed* includes the whole duty which a shepherd exercises over his flock, including all that is needful in the supervision, government, and defence of those under his care. Proof of this may be found in the following passages of the New Testament, where the word occurs in the sense of ruling, or governing, including of course the exercise of discipline; for how can there be government, unless there is authority for punishing offenders? Matt. ii. 6; John xxi. 16; 1 Pet. v. 2; Rev. ii. 27. “And he shall *rule* them (ποιμανεῖ αὐτοὺς) with a rod of iron;” an expression which will be allowed to imply the exercise of discipline. Rev. xii. 5; xix. 15. Comp. Ps. ii. 9; xxiii. 1; xxvii. 12; xlvii. 13. And the Iliad of Homer may be consulted, *passim*, for this use of the word. See particularly, I. 263; II. 85.

1 Pet. v. 2, 3—“The PRESBYTERS who are among you I exhort, who are also a PRESBYTER. FEED (ποιμανετε) the flock of God which is among you, taking the OVERSIGHT (ἐπισκοπῶντες discharging the duty of BISHOPS,) thereof, not by constraint, but willingly,” &c. Here the very work which is claimed for prelates, is enjoined on presbyters; the very name which prelates assume,

is given to presbyters; and *Peter ranks himself as on a level with them in the office of exercising discipline, or in the government of the church.* It is perfectly obvious, that the presbyters at Ephesus, and the presbyters whom Peter addressed, were intrusted with the pastoral care to the fullest extent. It is obvious, that they were required to engage in all the work requisite in instructing, directing, and governing the flock. And it is *as* obvious, that they were intrusted with a power and an authority in this business, with which presbyters are *not* intrusted by the canons of the Episcopal Church. We respectfully ask, Whether the bishop of Pennsylvania, or New-Jersey, would now take 1 Pet. v. 2, 3, for a text, and address the "priests," or "second order of clergy," in these words, without considerable qualification—"The PRESBYTERS who are among you I exhort, who ain also a PRESBYTER. *Feed* (ποιμάνατε) the flock of God, ἐπισκοποῦντες discharging the duty of BISHOPS over it, not by constraint, neither as being LORDS over God's heritage.

Heb. xiii. 7—"Remember them which have the rule over you: τῶν ἡγουμένων ὑμῶν, YOUR RULERS." Verse 17—"Obey them that have the rule over you." (Πείθεσθε τοῖς ἡγουμένοις ὑμῶν.) That bishops are here referred to, no one will pretend. Yet the office of *ruling* certainly implies that kind of government which is concerned in the administration of discipline.

1 Thess. v. 12—"We beseech you, brethren, to know them which labor among you, *and are over you in the LORD.*" (καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ.) 1 Tim. v. 17—"Let the PRESBYTERS that rule well (προεστῶτες) be counted worthy of double honor." There can be no question that *these* passages are applied to presbyters. We come, then, to the conclusion, that the terms which *properly* denote government and discipline, and on which alone *any* claim for the exercise of authority can be founded, — the terms expressive of governing, of feeding, of ruling, of taking the oversight, are all applied to presbyters; that the churches are required to submit to them in the exercise of that office; and that the very term denoting *Episcopal jurisdiction*, is applied to them also. We ask for a solitary passage which directs apostles, or prelates, to administer discipline; and we leave the case of *discipline*, therefore, to the common sense of those who read the New Testament, and who believe that presbyters had any duties to perform.

We have now examined the essential point in Episcopacy; for, if the claims which are arrogated for bishops are unfounded, the system, as a system, is destroyed. We have examined the solitary passage urged directly in its favor, "the apostles *and* elders," "the apostles, *and* elders, *and* brethren;" and the claims set up in favor of their exclusive right to administer discipline; and, if we mistake not, we have shown, that hitherto so stupendous claims have never been reared on so narrow a basis.

The next point which it is indispensable for Episcopalians to make out from the Bible, is, *that it was intended, that the supe-*



*riority in ministerial rank and power, should be a permanent arrangement.* This, it will be perceived, is a distinct and independent inquiry. It by no means follows of necessity, even if all that the Episcopalians claim for the apostles were conceded; for it might be true that the apostles had this superiority, and yet that it was designed merely as a temporary arrangement. As the "Answer" has added nothing material to the argument of the Tract, on this subject, we shall not long be detained on this point. The *sole* argument in the "Tract" is drawn from the claim that Timothy was bishop of Ephesus, and Titus of Crete; and that the "angels" of the seven churches were prelatial bishops. (pp. 23-29.) In our review, we examined these several claims at length. (Review, pp. 17-31.) As the writer of the Answer has not thought proper to notice our argument here, we are left to the presumption, that an obvious or satisfactory reply was not at hand. The train of our reasoning, then, we shall take the liberty of regarding as unbroken and untouched. The only *appearance* of argument on this subject, in the Answer, is found on p. 14, and it is this: that its author supposes our argument to have been, that Timothy and Titus had a temporary and extraordinary office, because they were "migratory;" and, as many of the presbyters,—Apollons, for example,—were migratory, hence it would follow, that the office of presbyter, also, was temporary. Now, in reply to this, we observe, that although we *did* affirm the appointment of Timothy and Titus to have been "temporary," yet we were not so weak as to suppose that it was *because* they were migratory. That this fact *indicated* that they had not a permanent prelatial office, we assuredly did, and still do, believe. But we showed,—in a manner which we marvel the author of the Answer did not notice,—that Timothy was sent to Ephesus for a *special* purpose, and that he was to execute that office *only* until Paul returned. (Review, pp. 22, 24. 1 Tim. i. 3; iv. 13; 1 Tim. iii. 14, 15.) The same thing we showed, from the New Testament, to be the case with regard to Titus. (Review, p. 26. See Titus, i. 6-9; iii. 10, 12.) We never so far forgot ourselves, as to suppose that *because* Timothy and Titus were "migratory," that, therefore, they were not bishops. We put the matter on wholly different ground; and in the course of our argument, we quoted no less than *forty-six* passages of the New Testament, containing, we believe, all that can be supposed to bear on the point. We cannot withhold the expressions of our "amazement," that an author, whose express object was to "test Episcopacy by Scripture," should have left unnoticed this argument. Never was there invented a shorter and more convenient mode of avoiding such an argument, than by saying of something which we never intended to urge, that the whole of it was founded on the fact of their being "migratory." We would now remind the author that our argument was *not* of such a character; but it was, (1.) That Timothy is not even called an apostle; (2.) That

he is expressly distinguished *from* the apostles; (3.) That there is no evidence that he was bishop of Ephesus; (4.) That the Scripture *affirms* he was sent to Ephesus for a *special* and *temporary* purpose: (Review, p. 22;) and, (5.) That the epistles to Timothy contain full proof of the falsehood of any such supposition as that he was a prelatical bishop; because (a) there are but two orders of officers in the church, spoken of in those epistles; (b) they contain no description of his own office as a prelate; (c) they contain full and explicit directions on a great variety of other topics, of far less importance than the office which, according to Episcopacy, was to constitute the very *peculiarity* of the church; and not a word respecting his brother bishops, then existing, or any intimation that such an order of men ever *would* exist.

In regard to Titus, we proved, (1.) That he was left in Crete, for the *special* purpose of completing a work which Paul had begun; (2.) That Paul gave him express directions, when he had done that, to come to him; and, (3.) That he obeyed the command, left Crete, and became the travelling companion of Paul; and that there is not the slightest reason to suppose, that he ever returned to Crete.

In regard to the "angels" of the seven churches, we showed, that the whole of Dr. Onderdonk's argument was a mere assumption, that there was an inferior body of the "clergy at large;" that there were in each of those cities more churches than one,—a fact which should be proved, not assumed,—also, that the style of the address to the "angel," was that of the "angel of the church," evidently referring to an individual congregation, and not to such a group of churches as constitute a modern diocese; and that the application of the term "angel," to the pastor of a single church, was much more obvious, and much the more probable supposition, than to "the formal, unfrequent, and in many instances, stately and pompous visitations of a diocesan bishop." (Review, pp. 27-30.)

To this argument there is no reply, except by an assumption that Timothy was bishop of Ephesus; that the same thing must be presumed to exist in the year 96; and that the "elders" at Ephesus being there also, and being ministers, any direction to the "angel," must suppose that he was superior to the presbyters. (Answer, p. 17.) Now the whole of this argument proceeds on the supposition that the elders at Ephesus were ordained ministers of the Gospel, a distinct rank of the clergy, and sustaining the same office as the "second order" in the Episcopal Church. But this is assuming the very point in debate. In our review, we showed, (p. 23,) that all the facts in the case of the elders at Ephesus, (Acts xx. 17, &c.,) are met by the supposition that they were ruling elders, or persons appointed to govern, guide, and secure, the spiritual welfare of the church. Our argument is, (1.) That Dr. O. admits, that the word rendered "feed," (*ποιμαίνειν*) may mean to rule: (Tract,

pp. 24, 37.) (2.) That the idea of *ruling*, is the one which is there *specifically* dwelt on. That he directs them to “feed,” or exercise the office of a shepherd over them, that is, to guard, defend, provide for them, as a shepherd does, in the care of his flock. He directs them to watch against the grievous wolves which should come in, and against those who should rise up from among themselves, to secure parties, &c. (3.) There is no counsel given them about the proper mode of administering the sacraments, the peculiar duty of the “second order” of clergy. (4.) There is no expression of lamentation, that they had not a prelatical bishop; or any intimation that they would soon be furnished with one. (5.) It is evidently implied, that the *number* of these elders was considerable. They are addressed as such; and yet they are addressed as in charge of one “flock,” over which they had been placed. Now it is incredible, that any considerable body of the “second order of clergy” should have been ordained in an infant church like Ephesus. And it is equally incredible, that *if* Paul had so ordained them, he should have set them over *one* flock, in a single city,—collegiate “rectors” in a single church in Ephesus,—under a “diocesan” also, of the single “flock,” or church; a diocesan not then present, and concerning whom not the slightest hint was dropped by Paul, either of lamentation or promise. So that, on the whole, one knows not at which to be most surprised,—the number of *assumptions* indispensable to the purpose of “enthroning” the bishop Timothy at Ephesus, or the singular coolness with which Episcopalians urge all these assumptions, as if they were grave matters of historical record.

In reference to the term “angel,” as used in the Apocalypse, we have only to remark further, that the interpretation which makes it refer to a prelatical bishop, is so unnatural and forced, that Episcopalians are, many of them, themselves compelled to abandon it. Thus Stillingfleet, than whom an abler man, and one whose praise is higher in Episcopal churches, is not to be found among the advocates of prelacy, says of these angels—“If many things in the epistles be denoted to the angels, but yet so as to concern the whole body, then, of necessity, the angel must be taken as a *representative* of the whole body; and then, why may not the word *angel* be taken by way of representation of the body itself, either of the whole church, or, *which is far more probable*, of the *consessors*, or order of presbyters in that church? We see what miserable, unaccountable arguments those are, which are brought for any kind of government, from metaphorical or ambiguous expressions, or names promiscuously used.” *Irenicum*.

In regard to this *second* point, which it is incumbent on Episcopalians to make out, we are now prepared to estimate the force of these arguments. The case stands thus. (1.) There is no *command* in the New Testament, to the Apostles, to transmit the peculiarity of the apostolic office. If there *had* been, the

industry of Dr. Onderdonk would have called it to our attention. If the peculiarity of the office was to be transmitted, it was required that such a command should be given. (2.) There is no affirmation that it would be thus transmitted. If there had been, Dr. O.'s tract would not have been so barren on this point. And we ask him, whether it is credible, that the Apostles were bishops of a superior order, and that it was designed, that all the Church should be subject to an order of men, "superior in ministerial rank and power," deriving their authority from the Apostles; and yet, not the slightest command thus to transmit it, and not the slightest hint that it would be done? We say again, *Credat Judæus Apella!* (3.) It was impossible that the peculiarity of the apostolic office *should be* transmitted. We have shown, not by assumptions, but by a large array of passages of Scripture, what that peculiarity was,—to bear witness to the great events which went to prove that Jesus was the Messiah: we have been met in this proof, by the calm and dignified observation, that this was a "showy" argument; and we now affirm, that the peculiarity of that office, as specified by JESUS CHRIST, by the chosen Apostles, by Paul, and by the whole college, could not be transmitted; that no bishop is, or can be, a *witness*, in the sense and for the purpose for which they were originally designated. (4.) We have examined the case of Timothy, of Titus, and of the angels of the churches,—the slender basis on which the fabric of Episcopal pretension has been reared. We now affirm, (5.) That, should we admit all that Episcopalians claim on each of these points, there is not the slightest proof, as a matter of historical record, that the Episcopal office has been transmitted from prelate to prelate; but that the pretended line has been often broken, and that no jury would give a verdict to the amount of five dollars, on proof so slender as can be adduced for the uninterrupted succession of prelates. As satisfactory evidence on this point, we repeat the following passage, contained in the September number of this journal:

"We are informed by many ancient historians, and very expressly by Bede, in his famous Ecclesiastical History, 'That at the request of Oswald, King of Northumberland, certain *presbyters* came (in the seventh century) from Scotland into England, and ordained bishops; that the abbot, and *other presbyters* of the island of Ily, sent Aidan for this express purpose, declaring him to be worthy of the office of bishop, and that he ought to be sent to instruct the unbelieving and the unlearned.' He informs us, that 'those presbyters ordained him and sent him to England on this errand; and that Finan, sent from the same monastery in the same island, succeeded him in the Episcopal office, after having been ordained by the Scottish presbyters.'

"Upon this testimony of Bede, Baxter remarks, 'You will find that the English had a *succession* of bishops by the *Scottish*

*presbyter's ordination*; and there is no mention in Bede of any dislike or scruple of the lawfulness of this course.' The learned Dr. Doddridge refers us to Bede and Jones to substantiate the fact that, 'the ordination of English bishops cannot be traced up to the Church of Rome as its original; that in the year 663, the successors of Austin, the monk, (who came over A. D. 596,) being almost extinct, *by far the greater part* of the bishops were of Scottish ordination, by Aydan and Finan, who came out of the Culdee monastery of Columbanus, and were no more than *presbyters*.'

"And is it verily so, that the Episcopal blood was thus early and extensively contaminated in England? Is it verily so, that when the effects of pious Austin's labors had become almost imperceptible, the sinking Church was revived again by sending to Scotland for *presbyters* to come and *ordain* a *multitude* of bishops? Then it is verily a fact, that Presbyterian ordination is one of the sturdiest pillars that support the vast fabric of the Church of England. No matter if only *ten* bishops were thus ordained, the contamination (if it be one) having been imparted more than *eleven hundred years ago*, has had a long time to diffuse itself, and doubtless has diffused itself so extensively from bishop to bishop, that not a single prelate in Great Britain can prove that he has escaped the infection. For what one of them can tell if he was not consecrated by bishops who were themselves consecrated by bishops, and they by other bishops, to whom all the ordaining power they ever had was transmitted from the *presbyters of Scotland*? But this is not the whole of the evil. As no one bishop can trace his Episcopal pedigree farther back perhaps than two or three centuries, so he cannot certainly know that any presbyter on whose head he has imposed hands, has received from him any thing more than Presbyterian ordination. Nor is this all the evil. The Protestant Episcopal bishops and presbyters in America are in the same plight; for I am told that all their authority came from England. But as the English bishops who gave it to them could not *then*, and cannot *now*, certainly tell whence it came, so who knows but all the Episcopal clergy in the United States of America are originally indebted to the hands of *Elder Aydan* and *Elder Finan* for all their ministerial powers? I tremble for all Protestant Episcopal churches on both continents, if Presbyterian ordination be not **VALID** and **SCRIPTURAL**." (pp. 486, 487.)

One point more in the argument for Episcopacy remains. It is, *that none but prelates ordained*. It is incumbent on Episcopalians to prove this, as essential to their argument. For if presbyters or elders exercised the office of *ordaining*, then the main point claimed for the superiority of bishops is unfounded. We aim, therefore, to show that there is positive proof that presbyters *did* ordain. We have shown, in the course of our argument, that they exercised the office of *discipline*, one of the



things claimed peculiarly for bishops ; we now proceed to show that the office of *ordaining* was one which was intrusted to them, and which they exercised. If this point be made out, it follows still further that the peculiarity of the office of the apostles was not that they ordained, and that the clergy of the New Testament are not divided into "three orders," but are equal in ministerial rank and power. The argument is indeed complete without this ; for, unless Episcopalians can show, by positive proof, the superiority of their bishops to the right of ordination and discipline, the parity of the clergy follows as a matter of course.

The writer of these articles is a Presbyterian. But the argument does not require that he should go largely into the proof of his own views on church polity. The object is to *disprove* Episcopacy. If *this* is disproved, it follows that the clergy are on an equality. If it is shown that the doctrine of the New Testament is, that presbyters were to ordain, it is a sufficient disposal of the "feeble claims of lay-ordination," and of all other claims. It will follow, that a valid ordination is that which is performed in accordance with the direction that *presbyters* should ordain. What particular churches *besides* the Presbyterian, accord in their practice with the direction, it is not our business to inquire. It is sufficient for our purpose that the *Presbyterian* and Congregational churches accord with that requirement, and follow the direction of the New Testament in the ordination of their ministry by presbyters, and in their ministerial equality. This is all the reply that is necessary to the train of reflections in the "Answer." (pp. 5, 6.) We have seen, also, that Episcopal ordination is valid, not because it is performed by a prelate, but because it is, as we remarked, (Review, pp. 32, 33,) in fact a mere Presbyterian performance.

In proof of the point now before us, therefore, we adduce 1 Tim. iv. 14—"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Of this passage, which, to the common sense of mankind, affirms the very thing under discussion, it is evidently material for Episcopalians to dispose ; or their claims to exclusive rights and privileges are for ever destroyed. We shall, therefore, examine the passage, and then notice the objections to its *obvious* and *common sense* interpretation alleged by Dr. Onderdonk.

We observe then, (1.) That the translation of the passage is fairly made. Much learned criticism has been exhausted, to very little purpose, by Episcopalians, to show, that a difference existed between "with," (*μετὰ*) in this place, and "by," (*διὰ*) in 2 Tim. i. 6. It has been said, "that such a distinction may justly be regarded as intimating that the *virtue* of the ordaining act flowed from Paul, while the presbytery, or the rest of that body if he were included in it, expressed only *consent*." (Tract, p 22.) But it has never been shown, nor can it be, that the

preposition “with” does not fairly express the force of the original. The same observation may be applied to the word, “presbytery,” (πρεσβυτεριον.) It denotes properly a body, or assembly of elders, or presbyters. In Luke xxii. 66, it is applied to the body of elders which composed the Sanhedrim, or great council of the Jews, and is translated “the elders of the people:” το πρεσβυτεριον τοῦ λαοῦ. See also Acts xxii. 5—“the estate of the elders.” The word occurs nowhere else in the New Testament except in the passage under consideration. Dr. Onderdonk has endeavored to show that it means “the *office* to which Timothy was ordained, not the *persons* who ordained him; so that the passage would read, ‘with the laying on of hands to confer the *presbyterate*,’ or presbytership, or the clerical office;” and appeals to the authority of Grotius and Calvin in the case. (Tract, pp. 19, 20.) In regard to this interpretation we observe, (1.) That if this be correct, then it follows, that Timothy was not *an apostle*, but *an elder*,—he was ordained to the office of the *presbyterate*, or the eldership. Timothy, then, is to be laid out of the college of the apostles, and reduced to the humble office of a presbyter. When prelacy is to be established by showing that the office of apostles was transmitted, Timothy is an apostle; when it is necessary to make *another* use of this same man, it appears that he was ordained to the *presbyterate*, and Timothy becomes a humble *presbyter*. But, (2.) If the word “presbytery” (πρεσβυτεριον) here means the *presbyterate*, and not the *persons*, then it doubtless means the same in the two other places where it occurs. In Luke xxii. 66, we shall receive the information, that “the presbyterate,” “the presbytership,” or “the clerical office” of the people, that is, the body by which the people conferred “the presbyterate,” came together with the scribes, &c. In Acts xxii. 5, we shall be informed that “the presbyterate,” or “the clerical office,” would bear witness with the high-priest to the life of Paul. Such absurdities show the propriety of adhering, in interpretation, to the obvious and usual meaning of the words. (3.) The word is fixed in its meaning in the usage of the Church. Suicer (Thesaurus,) says, it denotes “an assembly, congregation, and college of *presbyters* in the Christian Church.” In all the instances which he quotes from Theodoret, (on 1 Tim. iv. 14,) from Chrysostom, (Homil. xiii. on this epistle,) from Theophylact, (in loco,) and from Ignatius, (Epis. to Antioch, and to the Trallians,) there is not the slightest evidence, that it is *ever* used to denote the *office*, instead of the *persons*, of the presbytery. (4.) As the opinion of Grotius is referred to by Dr. O., we beg leave to quote here a passage from his commentary on this place. “The custom was, that the presbyters who were present placed their hands on the head of the candidate, at the same time with the presiding officer of their body,” *cum cætus sui principe*. “Where the apostles, or their assistants, were not present, ordination took place by the presiding officer (*Præsidem*) of their body, with the concurrence of

the presbytery." We were particularly surprised that the authority of CALVIN should have been adduced, as sanctioning that interpretation, which refers the word *presbytery* to *office*, and not to *persons*. His words are, "They who interpret *presbytery* here as a collective noun, denoting the college of presbyters, are, in my judgment, right." Our first argument, then, is, that the word "*presbytery*," denoting the persons who composed the *body*, or *college of elders*, is the proper, obvious, and established sense of the passage.

(2.) It is evident from this passage, that whoever or whatever else might have been engaged in this transaction, a material part of it belonged to the presbytery or eldership concerned. "*Neglect not the gift that is in thee, which was given thee by prophecy; WITH THE LAYING ON OF THE HANDS OF THE PRESBYTERY.*" Here it is evident that the presbytery bore a material part in the transaction. Paul says that the gift that was in Timothy was given him by *prophecy*, with the laying on of the hands of the *presbytery*. That is, that prophecy, or some prophecies relating to Timothy, (comp. 1 Tim. i. 18, "according to the prophecies which went before in thee,") had designated him as a proper person for the ministry, or that he *would* be employed in the ministry; but the prophecy did not invest him with the office,—did not confer the gift. *That* was done,—that formal appointment fulfilling the prophecy,—by the imposition of the hands of the presbytery. It was necessary that that act of the presbytery should thus concur with the prophecy, or Timothy had remained a layman. The presbyters laid their hands on him; and he thus received his office. As the prophecy made no part of his ordination, it follows that he was ordained by the presbytery.

(3.) The statement here is just one which would be given now in a *Presbyterian* ordination; it is *not* one which would be made in an Episcopal ordination. A Presbyterian would choose these very words, to give an account of an ordination in his church; an Episcopalian would not. The former speaks of ordination by a *presbytery*; the latter of ordination by a *bishop*. The former can use the account of the Apostle Paul here as applicable to ordination, without explanations, comments, new versions, and criticisms; the latter cannot. The passage speaks to the common understanding of men in favor of Presbyterian ordination,—of the action of a *presbytery* in the case: it never speaks the language of Episcopacy, even after all the torture to which it may be subjected by Episcopal criticism. The passage is one, too, which is not like the "*apostles and elders*," "*the apostles, and elders and brethren*,"—the *only* direct passage on which Episcopacy relies,—a passage which has no perceptible connexion with the case; but it is one that speaks on the very subject; which relates to the exact transaction; and which makes a positive affirmation of the very thing in debate.

(4.) The supposition that this was not a *presbyterial* transaction, renders the passage unmeaning. Here was present a body

of men called a presbytery. We ask the Episcopalian why they were present? The answer is, *not* for the purpose of ordination, but for "concurrence." Paul, the bishop, is the sole ordainer. We see Timothy bowing before the presbytery. We see them solemnly impose their hands on him. We ask, Why is this? '*Not* for the purpose of ordination,' the Episcopalian replies, 'but for "concurrence." Paul is the ordainer.' But, we ask, Had they no share in the ordination? 'None at all.' Had they no participation in conferring the gift designated by prophecy? 'None at all.' Why, then, present? Why did they impose hands? For "concurrence," for form, for nothing! It was an empty pageantry, in which they were mistaken when supposing that their act had something to do in conferring the gift; for their presence really *meant* nothing, and the whole transaction could as well have been performed without as with them.

(5.) If this ordination was the joint act of the presbytery, we have here a complete scriptural account of a Presbyterian ordination. It becomes, then, a very material question, how the Episcopalians dispose of this passage of Scripture. Their difficulties and embarrassments on this subject, will still further confirm the obvious interpretation which Presbyterians suggest and hold. These difficulties and embarrassments are thus presented by Dr. Onderdonk:—

He *first* doubts whether this transaction was an *ordination*. (Tract, pp. 18, 19.) To this we answer, (1.) That if it were not, then there is no account that Timothy was ever ordained; (2.) That there is no specific work mentioned in the history of the apostles, to which Timothy was designated, unless it was ordination; (3.) That it is the *obvious* and fair meaning of the passage; (4.) That if *this* does not refer to ordination, it would be easy to apply the same denial to all the passages which speak of the "imposition of hands," and to show that there was no such thing as ordination to the ministry in any case; (5.) That it accords with the common usage of the terms, 'imposition of hands,' ἐπιθίσις τῶν χειρῶν, in the New Testament. The phrase occurs but four times:—Acts viii. 18; 1 Tim. iv. 14; 2 Tim. i. 6; Heb. vi. 2. In all these places it evidently denotes conferring some gift, office, or favor described by the act. In 2 Tim. i. 6, it denotes, by the acknowledgment of all Episcopalians, ordination to the ministry. Why should it not here? (6.) If, as Dr. Onderdonk supposes, it refers to "an inspired designation of one already in the ministry, to a particular field of duty," (Tract, p. 19,) then, (a) we ask, why we have no other mention of this transaction? (b) We ask how it is to be accounted for that Paul, while here evidently referring Timothy to the duties and responsibilities of the ministerial office in general, should not refer to his *ordination*, but to a *designation to a particular field of labor*? His argument to Timothy, on such a supposition, would be this—'Your office of a minister of the Gospel, is one

that is exceedingly important. A bishop must be blameless, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, &c. (chap. iii.) In order to impress this more deeply on you, to fix these great duties in your mind, I refer you,—not to the solemnity of your ordination vows,—but *I solemnly remind you of “an inspired separation of one already in the ministry, to a particular field of duty.”* We need only observe here, that this is not a strain of argument that looks like Paul. But,

*Secondly.* Dr. O. supposes that this was not a *Presbyterian* ordination. (Tract, pp. 19–21.) His first supposition is that the word “presbytery” does not mean the *persons*, but the office. (p. 19.) This we have already noticed. He next supposes, (pp. 20, 21,) that if the “presbytery” here means not the office given to Timothy, but a body of elders, that it cannot be shown “of whom this ordaining presbytery was composed.” (p. 21.) And he then proceeds to state that there are “seven modes” in which this “presbytery” might be composed. It might be made up of “ruling elders;” or, it might be composed of the “grade called presbyters;” or, as Peter and John called themselves “elders,” it might be made up of “apostles;” or, “there may have been ruling elders *and* presbyters; or, presbyters *and* one or more apostles; or, ruling elders and one or more of the apostles; or, ruling elders, *and* presbyters, and apostles.” (p. 21.) Now as Dr. O. has not informed us *which* of these modes he prefers, we are left merely to conjecture. We may remark on these suppositions, (1.) That they are *mere* suppositions. There is not the shadow of proof to support them. The word “presbytery,” “a body of elders,” does not appear to be such a difficult word of interpretation, as to make it necessary to envelop it in so much mist, in order to understand it. Dr O.’s argument here, is such as a man always employs when he is pressed by difficulties which he cannot meet, and when he throws himself, as it were, into a labyrinth, in the hope that amidst its numerous passages he may escape detection and evade pursuit. (2.) If this “body of elders” was made up of “ruling elders,” or, “of the grade called presbyters,” then the argument of Episcopacy is overthrown. Here is an instance, on *either* supposition, of Presbyterian ordination, which is fatal to the claims that bishops only ordain. Or, if it be supposed that this was not an ordination, but “an inspired separation of one already in the ministry, to a particular field of duty,” it is an act equally fatal to the claim of prelates to the general “superintendence” of the Church; since it is manifest, that these “elders” took upon themselves the functions of this office, and designated “the bishop of Ephesus” to his field of labor. Such a transaction would scarcely meet with Episcopal approbation in the nineteenth century.

But in regard to the other suppositions, that a part of all the “presbytery” was composed of apostles, we remark, (1.) That



it is a *merely gratuitous* supposition. 'There is not an instance in which the term "presbytery," or "body of elders," is applied in the New Testament to the collective body of the apostles. (2.) On the supposition that the "presbytery" was composed entirely of apostles, then we ask how it happens, that, in 2 Tim. i. 6, Paul appropriates to himself a power which belonged to every one of them in as full right as to him? How came they to surrender their power into the hands of an individual? Was it the *character* of Paul thus to assume authority which did not belong to him? We have seen already how, on the supposition of the Episcopalian, he superseded Bishop Timothy in the exercise of discipline in Corinth, and in his own diocese at Ephesus: we have now an instance in which he claims all the virtue of the ordaining power, where his fellow apostles must have been equally concerned.

But if a *part* only of this "presbytery" was composed of apostles, and the remainder presbyters, either ruling elders, or "the second grade," we would make the following inquiries: (1.) Was he ordained as a *prelate*? So the Episcopalians with one voice declare,—prelate of Ephesus. Then it follows that Timothy, a prelate, was set apart to his work by the imposition of the hands of elders. What was then his prelatical character? Does the water in the cistern rise higher than the fountain? If laymen were concerned, Timothy was a layman still. If presbyters, Timothy was a presbyter still. And thus all the power of prelates, from him of Rome downward, has come through the hands of humble presbyters,—just as we believe, and just as history affirms. (2.) Was he ordained as a *presbyter*? Then his Episcopal character, so far as it depends on his ordination, is swept away; and thus we have not a solitary instance of the consecration of a prelate in all the New Testament.

Which of these suppositions of Dr. O., he is disposed to receive as the true one, we are unable to say. All of them cannot be true; and whichever he chooses, is, as we have seen, equally fatal to his argument, and involves a refutation of the claims of prelacy.

The only other reply with which Dr. O. meets the argument for Presbyterian ordination from this passage, is, by the supposition, that the *virtue* of the ordaining act was derived from the Apostle Paul. The passage on which he rests the argument is, (2 Tim. i. 6,) "that thou stir up the gift of God which is in thee, by the putting on of my hands." On this passage we observe, (1.) Paul does not deny that *other* hands were also imposed on Timothy; nor that his authority was derived *also* from others, in conjunction with himself. (2.) That by the supposition of Episcopalians, as well as Presbyterians, other hands were in fact, imposed on him. (3.) It was perfectly natural for Paul, in consequence of the relation which Timothy sustained to him, as his adopted son, (1 Tim. i. 2;) as being selected by him for the

ministry, (Acts xvi. 3;) and as being his companion in the ministry, and in travels, to remind him, near the close of his own life, (2 Tim. iv. 6,) that he had been solemnly set apart to the work by himself,—to bring his *own* agency into full view,—in order to stimulate and encourage him. That Paul had a part in the act of the ordination, we admit; that others also had a part—the “presbytery”—we have proved. (4.) The expression which is here used, is just such as an aged Presbyterian minister would now use, if directing a farewell letter to a son in the ministry. He would remind him, as Paul does in this epistle, (2 Tim. iv. 6,) that he was about to leave the ministry, and the world; and if he wished to impress his mind in a peculiarly tender manner, he would remind him, also, that *he* took part in his ordination; that under his own hands, he had been designated to the work of the ministry; and would endeavor to deepen his conviction of the importance and magnitude of the work, by the reflection that he had been solemnly set apart to it by a *father*. Yet who would infer from this, that the aged Presbyterian would wish to be regarded as a *prelate*?

Dr. O. remarks on this case, (Tract, p. 22,) that, if *Paul* was engaged in the transaction, it was the work of an *apostle*, and was “an apostolic ordination.” We admit that it was an “*apostolic* ordination;” but when will Episcopalians learn to suppose it possible, that an “apostolic ordination” was not a *prelatical* ordination? Did not Dr. O. see that this was *assuming* the very point in debate, *that the peculiarity of the apostolic office was the power of ordaining*? We reply, further, that whoever was engaged in it, a “presbytery” was concerned, and it was a *Presbyterian* ordination.

We have now considered all the objections that have been made to the obvious interpretation of this passage; and we are prepared to submit it to any candid mind, as a full and unqualified statement of an instance of Presbyterian ordination. Which-ever of the half-dozen suppositions,—assuming a hue, chameleon-like, from the nature of the argument to be refuted,—which Episcopalians are compelled to apply to the passage, is adopted, we have seen that they involve them in all the difficulties of an unnatural interpretation, and conduct us by a more circuitous route, only to the plain and common sense exposition of the passage, as decisive in favor of Presbyterian ordination.

Having thus shown that there was one Presbyterian ordination, in the case of Timothy, claimed by Episcopalians as a prelate, and this too, in perhaps the only instance of ordination to the ministry recorded in the New Testament; we now proceed to adduce the case of a *church* that was *not* organized on the principles of Episcopalians, with three orders of clergy. We refer to the church at Philippi. “Paul and Timothy, servants of JESUS CHRIST, to all the saints in CHRIST JESUS who are at Philippi, with the bishops and deacons,” *οἱ ἐπίσκοποι καὶ διακόνους*. In regard to this church we make the following observations.

(1.) It was organized by the Apostle Paul himself, in connexion with Silas, and was, therefore, on the truly "primitive and apostolic" plan. (Acts xvi.) (2.) It was in the centre of a large territory, the capital of Macedonia, and not likely to be placed in subjection to a diocesan of another region. (3.) It was surrounded by other churches; as we have express mention of the church at Thessalonica, and the preaching of the Gospel at Berea. (Acts xvii.) (4.) There is mention made of but two orders of men. What the *deacons* were, we know from the appointment in Acts vi. 1-6. They were designated, not to preach, but to take care of the poor members of the church, and to distribute the alms of the saints. As we have there, in the original appointment of the office, the express and extended mention of its functions, we are to infer that the design was the same at Philippi. If we admit, however, the supposition of the Episcopalians, that the deacons were *preachers*, it will not at all affect our argument. The other class, therefore, the "bishops," constitute the preaching order, or the clergy,—those to whom were committed the preaching of the word, the administration of the sacraments, and of the discipline of the church. Now, either these bishops were *prelates*, or they were the *pastors*, the *presbyters* of the church. If Episcopalians choose to say they were *prelates*, then it follows, (a) that there was a plurality of such prelates in the same diocese, and the same city, and the same church; which is contrary to the fundamental idea of Episcopacy. It follows also, (b) that there is entirely wanting in this church the 'second order' of clergy; that an Episcopal church is organized, defective in one of the essential grades, with an appointment of a body of prelates, without presbyters; that is, an order of 'superior' men, designated to exercise jurisdiction over "priests" who had no existence. If it be said that the "presbyters," or "second order," might have been there, though Paul did not expressly name them; then we are presented with the remarkable fact, that he specifies the *deacons*, an inferior order, and expresses to them his Christian salutations; that he salutes and addresses also the saints, and yet entirely disregards those who had the special pastoral charge of the church. Paul thus becomes a model of disrespect and incivility. In the epistles to Timothy he gives him directions about every thing else, but no counsel about his brother prelates: in the epistles to the churches he salutes their prelates and their *deacons*, but becomes utterly regardless of the 'second order of clergy,' the immediate pastors of the churches.

But if our Episcopal brethren prefer to say, that the "bishops" here mean not prelates but presbyters, we, so far, shall agree with them; and then it follows, (a) that here is an undeniable instance of a church, or rather a *group* of churches, large enough to satisfy the desire of any diocesan bishop for extended jurisdiction, organized without any prelate. None is mentioned; and there are but two orders of men, to whom the care

of the "saints at Philippi" is intrusted. (b) If there was a prelate there, then we ask, why Paul did not refer to him with affectionate salutations? Why does he refer to 'the second and the third orders of clergy,' without the slightest reference to the man who was 'superior to them in ministerial rank and power?' Was Paul jealous of the prelate? or have we here *another* instance of indecorum and incivility? (c) If they had had a prelate, and the see was now vacant, why is there no reference to this fact? why no condolence at their loss? why no prayer that God would send them a man to enter into the vacant diocese? (d) Episcopalians have sometimes felt the pressure of these difficulties to be so great, that they have supposed the prelate to have been absent when this epistle was addressed to the church at Philippi; and that this was the reason why he was not remembered in the salutation. Of this solution, we observe only, that like *some* other of their arguments, it is mere assumption. And even granting this assumption, it is an inquiry of not very easy solution, why Paul did not make some reference to this fact, and ask their prayers for the absent prelate. One can scarcely help being forcibly reminded, by the ineffectual efforts of Episcopalians to find a prelate at Philippi, of a remarkable transaction mentioned 1 Kings xviii. 27, 28, to which we need only refer our readers. It is scarcely necessary to add, that if a single church is proved to have been organized without the "three orders of clergy," the parity of the ministry is made out by apostolic appointment, and the Episcopal argument is at an end.

We may add, that our view of the organization of the church in Philippi, is confirmed by an examination of the organization of the church in its immediate neighborhood, in Thessalonica. In the two epistles which Paul directed to that church, there is not the slightest reference to any prelatical bishop; there is no mention of 'three orders of clergy;' there is no hint that the church was organized on that plan. But *one* order of ministers is mentioned, evidently as entitled to the same respect, and as on an entire equality. They were men clearly of the same rank, and engaged in discharging the functions of the same office. "And we beseech you, brethren, to know them which labor among you, and are over you in the LORD, and admonish you; and to esteem them very highly in love for their work's sake." 1 Thess. v. 12, 13. Will our Episcopal friends be kind enough to inform us, why there is no mention of the prelate, whether present or absent?

We are here prepared to estimate the force of the undeniable fact, that there is no distinction of grade or rank, by the *names* which are given to the ministers of the Gospel in the New Testament. It is admitted by Episcopalians themselves that the names bishop, presbyter, &c., in the Bible, do not denote those ranks of church officers to which they are now applied, but are given indiscriminately to all. On this point we have

the authority of Dr. Onderdonk. "The *name* 'bishop,' " says he, "which now designates the highest grade of the ministry, *is not appropriated to this office in Scripture*. That name is given to the middle order, or presbyters; and ALL THAT WE READ IN THE NEW TESTAMENT CONCERNING 'BISHOPS,' (including, of course, the words 'overseers,' and 'oversight,' which have the same derivation,) IS TO BE REGARDED AS PERTAINING TO THIS MIDDLE GRADE." (Tract, p. 12.) "Another irregularity of the same kind, occurs in regard to the word 'elder.' It is sometimes used for a minister or clergyman of any grade, higher, middle, or lower; but it more strictly signifies a presbyter." Tract, p. 14.

In accordance with this fact, which is as remarkable as it is true, we have seen that Peter applies to himself the name presbyter, and puts himself on a level with other presbyters. "The presbyters which are among you, I *exhort*, (not I *command*, or *enjoin*, as a prelate would do,) who am also a presbyter." 1 Peter v. 1. And in the very next verse he exhorts them, (the elders or presbyters,) to "feed the flock of God, taking the oversight, (*ἐπισκοποῦντες* exercising the office of bishop,) not by constraint," &c.

Now let these conceded facts be borne in mind. The term presbyter is applied to the apostles. "All that we read of in the New Testament concerning 'bishops,' is applied to the middle grade." The apostles address each other, and their brethren, by the same terms,—by no words or names that indicate rank, or grade, or authority. We maintain that this fact can be accounted for, only on the supposition that they regarded themselves as ministers, as *on a level*. If they meant to teach that one class was superior in rank and power to others, we maintain that they would *not* have used terms *always* confounding such distinctions, and *always* proceeding on the supposition that they were on an equality. It will not be pretended, that they *could* not employ terms that would have marked the various grades. For if the term 'bishop' can now do it, it could do it then; if the term presbyter can now be used to denote 'the middle grade,' it could then have been so used. We maintain, too, that if such *had* been their intention, they would have thus employed those terms. That the sacred writers were *capable* of using language definitely, Dr. Onderdonk will not doubt. Why, then, if they *were* capable, did they choose *not* to do it? Are Episcopal bishops now, ever as vague and indefinite in their use of the terms 'bishop' and 'presbyters' as were the apostles? Why were the latter so undesirous of having the "pre-eminence?" (3 John 9.)

It is remarkable, that the mode of using these terms in the New Testament, is precisely in accordance with the usage in Presbyterian and Congregational churches. *They* speak, just as the sacred writers did, of their ministers, indiscriminately as 'bishops,' as 'pastors,' as 'teachers,' as 'evangelists.' *They*



regard their ministers as on an equality. Did not the sacred writers do the same ?

It is *as* remarkable, that the mode of using these terms in the Episcopal churches is not, (*ex concessis*,) that which occurs in the Bible. And it is *as* certain, that *were* they thus to use those terms, it would *at once* confound their orders and ranks, and reduce their ministers to equality. Do we ever see any approximation in their addresses, and in their canons, in this respect, to the language and style of the New Testament? Do we ever hear of Bishop Tyng, or Bishop Hawks, or Bishop Schroeder, or Bishop Croswell? Do we ever hear of Presbyter Ives, or Doane, or Onderdonk? How would language like this sound in the mouth of a prelatial bishop? Would not all men be amazed, as if some new thing had happened under the sun, in the Episcopal Church? And yet, we venture to presume, that the terms used in the New Testament to designate any office, may be used still. We shall still choose to call things by their true names, and to apply to all ranks and orders of men the terms which are applied to them by the Spirit of inspiration. And as the indiscriminate use of these terms is carefully avoided by the customs and canons of the Episcopal Church; as there seems to have been a presentiment in the formation of those canons, that such indiscriminate use would reduce the fabric to simple 'parity' of the clergy; and as these terms *cannot* be so used, without reducing these 'ranks and orders' to a scriptural equality, we come to the conclusion that the Apostles *meant* to teach, that the ministers of the New Testament are equal in ministerial rights and powers.

We have now gone through this entire subject. We have examined, we trust, in a candid manner,—we are sure with the kindest feelings toward our Episcopal brethren,—every argument which they have to adduce from the Bible, in favor of the claims of their bishops. We have disposed of these arguments step by step. We have done this, remembering that these are ALL the arguments which Episcopacy has to urge from the Bible. There is nothing that remains. The subject is exhausted. Episcopacy rests here. And it is incumbent on Episcopacy to *show*, not to *affirm*, that our interpretation of those passages is not sustained by sound principles of exegesis.

The burden of proof still lies on them. They assumed it, and on them it rests. They affirm that enormous powers are lodged in the hands of the prelate,—every thing pertaining to ordination, to discipline, to the superintendence of the Christian Church. They claim powers tending to degrade every presbyter in the world to the condition of a dependent and inferior office; stripping him of the right of transmitting his own office, and of administering discipline among his own flock. They arrogate powers which go to strip all other presbyters, except Episcopalian, of any right to officiate in the Church of God; rendering their ordination invalid, their administrations void, and their

exercise of the functions of their office, a daring and impious invasion of the rights of the priesthood, and a violation of the law of CHRIST. The foundation for these sweeping, and certainly not very modest claims, we have examined with all freedom. The argument for prelacy may be summed up in a word. It consists in the text,—the solitary text,—“the apostles *and* elders,” “the apostles, *and* elders, *and* brethren,” joined to a circuitous train of reasoning remote from common apprehension, and too abstruse for the guidance of the mass of men. Step by step we have followed them in their circuits; argument after argument we have patiently displaced; and at the conclusion, we may ask any person of plain common sense, to place his finger on that portion of the Book of God which is favorable to prelacy.

This argument having been met and disproved, we have produced an instance of express Presbyterian ordination in the case of Timothy. Two churches we have found that were organized without prelates. We are thus, by another train of argument, conducted to the same result,—that prelates are unknown in the New Testament. And to make our argument perfectly conclusive, we have shown that the *same titles* are applied indiscriminately to all.

Our argument may be stated in still fewer words. The Episcopal claims are *not* made out; and, of course, the clergy of the New Testament are equal. The Episcopalian has failed to show that there were *different* grades; and it follows that there must be *parity*. We have examined the only case of ordination specified in the New Testament, and the constitution of the churches, and find that it *is* so; and we are conducted inevitably to the conclusion that prelacy is not in the Bible.

We now take our leave of the Episcopal controversy. As Episcopacy has nothing which it *can* add to the scriptural argument, we regard our labors in this department as at end. The whole *scriptural* argument is exhausted, and here *our* inquiry ends; and here *our* interest in this topic ceases. We take leave of the subject with the same kind feelings for that Church, and the same respect for the author of the “Tract,” with which we began the inquiry. We remember the former services which the Episcopal Church rendered to the cause of truth, and of the world’s redemption; we remember the bright and ever-living lights of truth, which her clergy and her illustrious laymen have in other times enkindled in the darkness of this world’s history, and which continue to pour their pure and steady lustre on the literature, the laws, and the customs of the Christian world; and we trust the day will never come, when our own bosoms, or the bosoms of Christians in any denomination, will cease to beat with emotions of lofty thanksgiving to the God of grace, that he raised up such gifted and holy men, to meet the corruptions of the Papacy, and to breast the wickedness of the world.

In our view of ecclesiastical polity, we can have no unkind

feelings toward any branch of the true Church of God. We strive to cherish feelings of affectionate regard for them all, and to render praise to the common Father of Christians, for any efforts which are made to advance the intelligence, the purity and the salvation of mankind. In our views of the nature of mind, and of freedom, we can have no unkind feelings toward any denomination of true Christians. "There are diversities of operations, but the same Spirit." We have no expectation that all men, in this world, will think alike. And we regard it as a wise arrangement, that the Church of God is thus organized into different sections and departments, under the banner of the common Captain of their salvation. It promotes inquiry. It prevents complacency in mere forms and ceremonies. It produces healthy and vigorous emulation. It affords opportunities for all classes of minds to arrange themselves according to their preferences and their habits of thought. And it is not unfavorable to that kindness of feeling which the Christian can cherish, and should cherish, when he utters in the sanctuary the article of his faith, "I believe in the holy catholic Church, the communion of saints." The attachment of a soldier to a particular company or squadron, need not diminish his respect for the armies of his country, or extinguish his love of her liberty. Being joined to a company of infantry, need not make me feel that the cavalry are useless, or involve me in a controversy with the artillery.

We ask only, that Episcopacy should not assume arrogant claims; that she should be willing to take her place among other denominations of Christians, entitled to like respect as others, to all the tender and sympathetic affections of the Christian brotherhood; and willing that others should walk in the liberty wherewith CHRIST has made his people free. We shall have no contest with our Episcopal brethren for loving the church of their choice, and the church in which they seek to prepare themselves for heaven. We shall not utter the language of unkindness for their reverencing the ministerial office, in which the spirits of Cranmer and Leighton were prepared for their eternal rest. Content that other denominations should enjoy like freedom, while they do not arrogate to themselves unholy claims, and attempt to "lord it over" other parts "of God's heritage," we shall pray for their success, and rejoice in their advancement. But the moment they cross this line; the moment they make any advances which resemble those of the Papacy; the moment they set up the claim of being the only "primitive and apostolical Church;" and the moment they speak of the "invalid ministry" and the "invalid ordinances" of the churches, and regard them as "left to the uncovenanted mercies of God," that moment the language of argument and of Christian rebuke may properly be heard from every other denomination. There *are* minds that can investigate the Bible, as well as the advocates for Episcopacy; there are pens that can

compete with any found in the Episcopal Church; and there are men who will not be slow to rebuke the first appearance of arrogance and of lordly assumption, and who will remind them, that the time has gone by when an appeal to the infallible Church will answer in this controversy. Arrogant assumptions, they will be at once reminded, do not suit the present state of intelligence in this land, nor the genius of our institutions. While the Episcopal Church shall seek, by kind and gentle means, to widen its influence, like the flowing of a river, or like the dews of heaven, we shall hail its advances: when she departs from this course, and seeks to utter the language of authority and denunciation,—to prostrate other churches, as with the sweepings of the mountain-torrent,—she will be checked by all the intelligence and piety of this land; and she will be reminded, by a voice uttered from all the institutions of these times, that Episcopacy has had its reign of *authority* in the dark ages, and at the Vatican; and that the very genius of Protestantism is, *that one church is not to utter the language of arrogance over another; and that not authority or denunciation, but SCRIPTURAL EXPOSITION, is to determine which is in accordance with the Book of God.*

In our review, we expressed at length our feelings toward the Episcopal Church. (pp. 36-38.) After quoting a *part* of our remarks on this subject, the author of the Answer makes these candid and kind observations:—

“A truly splendid eulogium on our Church,—and one which does credit to the candor, the benevolence, the superiority to prejudice, of the elevated mind that conceived it, and the honorable frankness which gave it public utterance. With the feelings of such a heart as that of the author of these paragraphs, we have, we can have, no controversy whatever,—we rather desire to copy them more perfectly ourselves, and be taught more of the grand duty of love, by an opponent who so nobly and so delightfully exemplifies it.” (p. 19.)

The author of the “Answer” quoted the whole of our remarks, with the exception of the last five lines. In those lines, we expressed a hope, that “the Episcopal Church was destined yet to be, throughout, the warm friend of revivals, and would consecrate her wealth and power to the work of making a perpetual aggression on the territories of sin and of death.” (Review, p. 36.) Why *this* part of our remarks was omitted, as not worthy of the comment of being a “splendid eulogium on the Church,” we know not. The fact was striking. We were not “amazed” by it; but we were conscious of that feeling of pensiveness, which involuntarily steals over the soul, when a Christian, high in office and in talent, evinces any degree of coldness toward the great work of converting the world. We could not but ask ourselves, Is this to be interpreted as an indication, that the author of the “Answer” is alarmed at the word REVIVALS? Are we to consider it as an indication, that he could not

join us in the wish, that the wealth and power of the Episcopal Church should be consecrated to the work of saving the world? Are we to understand, that there is such a fear of the word revivals, and such a dread of an entire consecration of wealth and power to fulfil the special command of CHRIST, as to induce the author of the "Answer" to pause,—*in medias res*,—in the very midst of a quotation, rather than repeat or write the word revivals, or speak of such a consecration? It may have been, indeed, wholly an inadvertent omission; and as we prefer such an interpretation, to one which implies suspicion or improper motive, we shall close this article as we did the former, with the wish,—a wish which shall never depart from our heart,—that, whatever may be the strength or the numbers of the Episcopal Church, when the Son of God shall come to take to himself his great power, she may be found foremost among the friends of REVIVALS,—of pure spiritual piety, and engaged with untiring zeal amidst the van of the Christian host, in making a perpetual aggression on the territories of sin and of death.





## REMARKS

ON THE

REV. MR. BARNES' SECOND REVIEW OF "EPISCOPACY

TESTED BY SCRIPTURE."

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THE tract "Episcopacy Tested by Scripture," remained more than three years without any attempt having been made to reply to it. In March, 1834, it was reviewed in the *Christian Spectator* by, as is now avowed, the Rev. Mr. Barnes. In May following, an answer to this review appeared in the *Protestant Episcopalian*. And in March, 1835, Mr. Barnes issues his second review, in reply to this answer; the two reviews being reprinted in continuation, in a small volume, under the title, "The Scriptural Argument for Episcopacy Examined." The volume has been kindly sent us by the author. Ours is the next turn, and we accordingly present a rejoinder.

We deem it a source of unfeigned gratulation, that our opponent in this controversy has an exalted standing in his own denomination, and in the community at large; that he is a gentleman of talents and learning, and of entire courtesy—and one to whose piety and Christian attainments it is a pleasure to do homage.

But be the personal character and qualifications of controversialists what they may, themselves are not infallible. They may make mistakes, argue inconclusively, and even contradict themselves. And the cause of truth requires that their arguments be looked into. This is the duty that now devolves on us.

Our Rev. opponent does us too much honor in taking for granted that in our Tract and Answer, "the scriptural argument for Episcopacy is now fairly and *entirely* before the world." There are other scriptural topics used by other writers; such as the apostleship of Epaphroditus; that of the "messengers [apostles] of the churches;" the probable deaconship of the seventy disciples; the rise of the twelve to their full apostleship by three steps; the remarkable prophecy that, after the Jewish dispensation, God would "take of [his people] for priests and for Levites," which means, as Old Testament language, "for a high priest, for priests, and for Levites;" the existence of those three orders in the Mosaic Church; and, — particularly if it be allowed that the whole Christian priesthood, as well as that of CHRIST himself, is "after the order of Melchisedec," — the fact, that in the patriarchal branch of that order there were both

“high priests” and “priests.” These topics may all be used with more or less advantage for Episcopacy; and they all are directly scriptural; yet not one of them is adverted to in the Tract, and only two in the Answer. Our reason was, that we did not need them; we selected such arguments from Scripture as would fall readily into the consecutive train of an inductive course of reasoning; and we omitted all others. But we did not mean to renounce the right to appeal to those we did not there adduce; some of them we have employed in other compositions. Hence, should Mr. Barnes succeed in refuting “Episcopacy Tested by Scripture,” he has further work before him, if he would refute the *whole* scriptural claim of Episcopacy.

Equally mistaken is our Rev. opponent in the allegation that we discarded, in the Tract, all use of the fathers, and all other extraneous considerations. He has enlarged on this allegation in his second review, and thinks that we have retracted the admission with which we set out, and that we manifest an apprehension that our cause requires propping from these quarters. Not so. We have neither changed our position, nor have any fears for its strength. All we have said in our answer is, that the fathers may be used as helps in interpreting Scripture; they form “*an* historical basis” for investigating the sacred writings, as inspired history, on the subject of Episcopacy: there was no need, therefore, we may say in passing, of quoting Webster on the word “basis,” and enlarging so ingeniously on the over-ample significance that *may* be put on it. In the Tract, we began with these declarations: “The claim of Episcopacy to be of Divine institution, and therefore obligatory on the Church, rests *fundamentally* on the one question, Has it the authority of Scripture? If it has not, it is not necessarily binding.” “No argument is worth taking into account, that has not a *palpable bearing* on the clear and naked topic—the scriptural evidence of Episcopacy.” Now, do such declarations justify the notion that “the only books” to be referred to in the discussion, are those of Scripture? Are lexicons to be discarded in a *merely* scriptural argument? books of illustration? commentators—seeing an inquirer into this subject is but aiming to be a commentator? common-sense and common-usage methods of interpreting? If not, then why extrude the fathers—not as furnishing an independent authority for the matter in question, but as affording one “basis” among others, for ascertaining the sense of the inspired authorities? Accordingly we announced, in the third paragraph of the Tract, that although “little or no reference to the fathers” would *there* be made, yet it was “*not* because their testimony is depreciated; for it is of *paramount value*, in showing how the *Scriptures* connected with this controversy were *interpreted* by those who knew how the apostles themselves understood them.” Surely an announcement so plain might have been sufficient to save the Rev. reviewer his many and earnest remarks on this point. We left the fathers

out of our line of argument in the Tract, except as following where others led us; neither did we appeal to them even once, except as following the reviewer in the Answer; nor do we purpose doing more, while the debate on Episcopacy is confined to Scripture. But this does not imply that we treat them as non-entities. Episcopacy can do without them; yet she rejoices to be *with* them. Considering the prejudice against them, in part, perhaps, well founded, the readier comprehension of a merely scriptural appeal, and the prompt hearing that is accorded it, we deemed it proper to submit to the public an argument of the latter sort—nor is our confidence in it diminished. But every mind that claims prerogative for itself, must allow the fair claims of mind in general, of other minds, *cæteris paribus*—must of course allow reasonable deference to the fathers—and, for matters of testimony concerning the things of Scripture, must allow the *early* fathers to be witnesses of even “paramount value,” provided the thing they attest be really found or intimated in that volume.

This doing justice to the fathers is, be it noted, merely a defence of the consistency of our two productions, the Tract and the Answer. In neither of them have we made use of those authorities for the main purposes of the discussion. The reviewer was mistaken, in both fact and construction, when he allowed himself to write thus: “Slight circumstances often show strong inclinations, and habits of mind. How strong a hold this reference to other ‘considerations’ than the Scriptures, has taken upon the mind of the author of the Tract, and how reluctant he was to part with the ‘extraneous’ argument from the fathers, is shown by the fact, that he again recurs to it in the ‘Answer,’ and presents it at much greater length.” In point of fact, the “Answer” does *not* touch the argument from the fathers, except in two slight allusions to Ignatius; and in making those allusions we merely followed the reviewer, who had himself glanced at the same writer.

And so as to other “extraneous” considerations, we adverted to them in the Answer, because the reviewer maintained strenuously that the “burden of proof” lay on us; for how *can* the question, On whom lies this burden? be decided, without admitting extraneous topics? or rather, the topics bearing on this question are not to be regarded as extraneous to the scriptural argument, though some of them are not contained in Scripture. When we read that the sun stood still, we superinduce a strictly pertinent exposition from out of Scripture, from philosophy, and affirm that it was the earth that stood still: this surely is not extraneous to scriptural exposition. What the Tract objected to was, “extraneous and irrelevant” matter; if relevant, no topic is to be rejected. For example: the objection founded on annulling the orders of Non-episcopal ministers, and even on unburching Non-episcopalians, is a consideration both foreign and irrelevant to the debate on Episcopacy; because, if these

consequences are involved in the decision, they *must* be put at issue, or the debate be silenced : and to argue against Episcopal claims because these results may flow from their establishment, is so far to *take for granted* that we have not truth on our side. But we do not stray into irrelevant ground, when we adduce the facts, that there were or are various grades in the ministries of the Patriarchal and Jewish Churches, and in those of Heathenism, as a presumptive argument that the same feature would be engrafted on Christianity ; and when we affirm that a similar presumption arises from there being various grades among civil, military, naval, corporation, and society officers. The reviewer, indeed, asserts that his denomination fulfils what is demanded by this latter presumption, by having the “offices” of pastors, ruling elders and deacons : but this we deem a play on the word “officers,” rather than a grasping of the real argument. The real argument is, that there must be *such* grades of officers as will discharge the functions of government as they are usually discharged. Would he have no higher civil officers than the first judge of a county, or the president judge of a district ? yet a county or district is much larger than a Presbyterian parish. Would he say that the judges, sheriffs, and constables fill up the analogy with ordinary civil governments ? If not, then he wants a governor over them, and in that feature we have so much presumptive argument for a bishop. The presumption drawn from the various grades of the *priesthoods* of other religions is so decisively in our favor, that the reviewer passes it in silence—Non-episcopalians have but one grade to minister in sacred things, and no superior grade to govern the other ministers.

We regard then our presumptive argument drawn from these numerous facts, there being also no exceptions worth noticing, as uninjured by Mr. Barnes. And we assert that it clearly throws the burden of proof on the parity side of the question ; we have a right to enter on the investigation of Scripture with the *presumption* that the Christian ministry was constituted, like all other ministries, with a distinction of ranks within itself. Nor is this right founded on considerations that are either irrelevant or extraneous to the scriptural argument.

We go to Scripture. We there find mention of “apostles *and* elders,” and of “bishops *and* deacons ;” elders and [presbyter] bishops are the same, by the concession of both parties ; and thus we have “apostles, *and* elders, *and* deacons,” the three orders of Episcopacy. So far the matter seems clear. But objections are raised. 1. It is alleged, that the expression “apostles *and* elders” is our “*lonely* Scripture proof of the sweeping claims that the apostles *only* had the power of ordination, and that this was the peculiarity of the office.” But we did not adduce *this* scripture to show what powers the apostles had, but only to show that they were a class distinct from the elders, and, as combined with other scriptural considerations, that they were “superior to them in ministerial power and



rights:" the *nature* of this superiority in power and rights was a different branch of the argument; and that certain powers and rights belonged to the apostles, to the exclusion of presbyters, was made to appear from other scriptures. Neither is it quite correct to represent the expression "apostles *and* elders" as only one "passage," one "text," as "the solitary text," for it occurs at least six times, and is a mode of speaking very remarkably adhered to in all that relates to the council at Jerusalem, where the distinction in priestly rank would naturally be recognised in a formal manner. 2. It is further objected, that though this expression shows "that there was a distinction of *some sort* between the apostles *and* elders," it does not prove the distinction to have been an official one. Taken alone it does not; but combined with the other scriptural considerations adverted to, it does: no other explanation, as the Tract (p. 15) sufficiently evinced, will stand. And this is allowed by Mr. Barnes with regard to all the other explanations, except one, to which, therefore, we next turn. 3. In his first review, Mr. B. regarded as the apostolic distinction, their being selected to bear witness to the "sufferings" and the "resurrection" of CHRIST. In his second review, he expands the ground of their distinction — they were "appointed to be witnesses of his entire ministry, including the fact of his resurrection." This expansion is unfortunate, for Paul was one of the Apostles, in the highest sense — in every sense; yet, though a witness of the resurrection, he certainly was not a witness of the "entire ministry" of CHRIST. Nor do we read that he witnessed his "sufferings." Hence, we may regard the question concerning the apostolic distinction, in the phrase "apostles *and* elders," as being between their function as *special witnesses* of the resurrection, and the *official* superiority we claim for them. Now, what said the Tract on this point? "Though the twelve Apostles were selected as special witnesses of the resurrection, yet *others* received that appellation who were *not* thus selected, as Timothy, Silvanus, Andronicus, Junia," &c. — we ought to have added Barnabas, and referred also to the "false apostles," even down to the year 96, in "the church of Ephesus." What did the reviewer say of this part of the Tract? not a word; he omitted our allusion to the Apostles as "special witnesses of the resurrection;" and went on to a long argument to prove this fact, and that in this fact rested their distinction. To this plea the Answer replies, "Was *this* distinction the one that led to the expression 'apostles *and* elders?' Surely not. Among *those* apostles was Barnabas, and perhaps Silas, neither of whom was a special witness of the resurrection. Besides, the expression is used with immediate reference to the council at Jerusalem, and why, in a council acting on questions concerning 'idols, blood, things strangled, and licentiousness,' should the special witnesses of the resurrection have, *as such*, peculiar authority?" Here are two conclusive arguments against the reviewer's explanation of these

words; yet not the least attention is given them in the second Review; it being merely alleged that we took "no notice" of his "texts." But was not this a sufficient notice of them? did it not show, that let his texts prove what they might, they did not prove that, in the council at Jerusalem, the "Apostles" were distinguished from the "elders," as being special witnesses of the resurrection? To what, however, do his texts amount? they merely declare the thirteen Apostles to be "witnesses," to be "chosen" as witnesses, to be "ordained" as witnesses; but does this imply that they were chosen and ordained for nothing else? if so, then the thirteen were not chosen or ordained to be ministers of the Gospel? if, however, they *were* chosen and ordained to be ministers of the Gospel, as Mr. Barnes allows the eleven to have been very early, then their selection and ordination was not as special witnesses merely; and we go to Scripture to see what *sort* of ministers they were, and in what lay the distinction which placed them, and the others called apostles, in a class separate from the ministers called elders. By such an appeal to Scripture we find, as the Tract will show, that the apostles ordained, and presbyters did not; that the apostles had authority over presbyters; and that they exercised discipline over their heads.

But Mr. Barnes will perhaps remind us that we have still omitted one of his texts—"Am I not an apostle? am I not free? have I not seen JESUS CHRIST our Lord? are not ye my work in the Lord?" From these words he infers, in common with some other writers, that to have "seen" CHRIST was an essential qualification for the apostleship. But surely, in the first place, this is *taking* the drift of Paul's argument *for granted*, for we may just as well understand the passage as giving four *separate* topics of animadversion on certain Corinthians for their opposition to him, as regard the third topic in the light of a *proof* of the first. In the next place, if the third topic is a proof of the first, the second ought to be the same, and then "freedom," i. e. the right to take clerical maintenance, or decline it, was one of the marks of the thirteen pre-eminent "apostles!" whereas it belonged to *every* minister. So of the fourth topic; were not Paul and all the others "apostles" as soon as they had their commission, and *before* they had done any of their "work in the Lord?" We say then, that the Non-episcopal argument drawn from this passage is utterly valueless. Dr. Hammond gives the true meaning—the *full* meaning, for it cannot be made to imply more, without a *petitio principii*, and without making nonsense of the second and fourth topics. "I may surely say *four* things of myself: 1. That I am an apostle of CHRIST, called from heaven immediately to that office; 2. That I had no obligation to do what I have done among you, that is, to preach on free cost to you, as I have; that I discern my Christian liberty so well that I know I might have done otherwise; 3. That *though I was none of CHRIST's followers here on earth, yet I*

*have been equalled to them* by seeing and being spoken to by CHRIST out of heaven; and, 4. That I am certainly he that converted you to the faith, that planted the Gospel at Corinth, and so surely am not unworthy to be considered by you." To close this part of the discussion, we suggest, that regarding these four topics as *separate*, which they certainly are, St. Paul here makes his "apostleship" a privilege *entirely distinct* from that of his having "seen JESUS CHRIST."

When Paul exclaimed, "Are all apostles?" he obviously allowed that some might be apostles who were *not* special witnesses of the resurrection. If none others could be apostles, the exclamation would have been against an argument of straw. The same result flows from the case of the "false apostles," who continued their pretensions down to the year 96. (Rev. ii. 2.) There *could* have been *no* false apostles, had there been no real ones but the thirteen—none but those who were special witnesses of the resurrection. Unless the true apostles had become numerous, the false would have had no chance for their imposture. And in the year 96 none of the thirteen remained but St. John; yet there were then so many apostles that pretenders could claim the office without being instantly rejected as not having been "special witnesses."—We hope the Rev. reviewer is *now* satisfied with our "notice" of his "proof-texts."

We stated in the Tract that "it would not be questioned" that the apostles were officially superior to the elders. Our Rev. opponent, without denying this assertion, i. e. "it will not be questioned," placed it in a ridiculous light. We then adduced several Presbyterian authorities, who allowed the apostles' official superiority, and who thus proved that *this* assertion of ours was fairly made. To this the reviewer replies, that we quoted them "to prove that the apostles *were* superior to the elders;" whereas we brought them, not to prove the fact, but merely that the fact "would not be questioned" by Presbyterians—and surely for *this* purpose, their sentiments are not to be regarded as "extraneous considerations." The reviewer further replies that these divines only assert the apostles to be superior to the elders "in *some* respects, or, that there was *a* distinction between them." Not so; they do not speak thus vaguely; the extracts under four of the six heads assert their "official" superiority; that from Dr. Miller, their "vested authority over *other* ministers;" and Dr. Campbell calls them "universal bishops," as distinguished from local pastors or parochial bishops. On the point that the ministerial superiority of the apostles "would not be questioned," the authority of these divines was explicit, and sufficient to justify the assertion. Nor do we perceive that *that* assertion is even now denied or questioned by the reviewer.

In our Answer to the first Review, we expanded a certain note in the Tract, and showed that the Apostle Paul exercised discipline, and claimed the right of exercising discipline, in

churches were there were elders ; the cases recorded being the churches of Corinth and Ephesus. To this our Rev. opponent objects—1. That it is “remarkable” that only the disciplinary acts of Paul are mentioned in Scripture, not those of the other Apostles : but is it not just as “remarkable” that, in the Acts, after the travels and doings of Paul are fairly introduced to notice, almost nothing is said of the travels and doings of the rest of the thirteen ? is it not just as remarkable that Paul furnishes fourteen epistles, and all the rest only seven ? 2. He objects that so few *instances* of discipline are recorded : but we reply, that we must take the record of the Holy Spirit as we find it, and make it our authority ; that there are *no* cases recorded of discipline by presbyters ; and that we adduced passages in which the *right* to inflict discipline is claimed by an apostle individually, without intimating the operation or the co-operation of the presbyters concerned ; which passages the reviewer leaves unnoticed. 3. He objects that in the cases of discipline exercised by Paul, Timothy and Titus were present and unnoticed, which is so much disparagement of their Episcopal claims. Here also we have an easy reply ; we never said, as the reviewer alleges, that Titus was in Corinth or in Ephesus when these acts of discipline respectively were inflicted ; neither does he attempt to prove it. That Timothy was not in Corinth at that time, or not expected to be there, though he had been sent thither, is evident from the last chapter of the first epistle—“*if* Timotheus come,” &c.; and that the discipline mentioned had been inflicted at Ephesus before Timothy was placed there, is twice allowed by the reviewer himself ; the contrary has never been maintained by us ; and Paul speaks of it as a *past* occurrence in writing the first epistle to Timothy ; it happened *previous* to the time of Timothy’s being put in charge of that diocese. How then stand these cases ? just as was stated in our Tract and Answer. Paul individually inflicts discipline in Corinth and Ephesus, though there were elders in both churches, who, on the Presbyterian theory, ought to have inflicted it. 4. But it is further objected, that they were *peculiar* cases ; bodily disease, miraculously produced, being part of the penalty ; and none but the Apostles (the thirteen) having this miraculous power. Such we understand to be the reviewer’s argument. We think, however, it is of no force. In the case at Corinth, the offender was “delivered unto Satan, for the destruction of the flesh ;” but in that at Ephesus, the offenders were only “delivered unto Satan.” Now, as to the “delivery to Satan,” it means only excommunication—so we think, with many commentators—and it certainly *need* not mean any thing more : as the conversion of men, and bringing them into the Church, was “turning them from the power of Satan unto God, that they might receive forgiveness of sins ;” so when the sins of any one were “retained,” and he was excommunicated, he was ejected from the favor of God, and given back to Satan. In the Presbyterian Forms of

Process, (I. 15.) one of these very passages is quoted as authority for "the highest censure of the Church."\* Such was the discipline in the cases at Ephesus; and it was the act, not of the presbyters, but of an apostle. As to the expression, "the destruction of the flesh," some commentators do not interpret it of a miraculous infliction; others do: conceding the latter, we are to remember that there were "workers of miracles" in Corinth; and therefore, if that church or its elders had the power of supreme discipline, they could have exercised it even with this extraordinary penalty, without the intervention of St. Paul; yet he alone does this act, which proves that supreme discipline was *not* intrusted to either the church or its elders. Such was the mode of passing the "highest censure" on the offender at Corinth.

It is further alleged, however, by our Rev. opponent, that in the context of one of these passages, (1 Cor. v.) "it is supposed that they [the church at Corinth] did themselves *usually* exercise discipline," nay, that Paul "supposes that it *ought* to have been done in this case." To these two allegations we oppose the reviewer's own words in the next paragraph but one—"The circumstances of the early churches were such as to make this *apostolic* intervention proper, and even *indispensable*. . . . In most cases their founders were with them but a few weeks.† and then left them under the care of elders ordained from among themselves. Those elders would be *poorly qualified* to discharge the functions of their office. . . . The churches must be imperfectly organized; unaccustomed to rigid discipline; exposed to many temptations; easily drawn into sin; and subject to great agitation and excitement." Now, if such *were* the condition of both elders and people at Corinth, how could Paul have expected them to exercise discipline, either in this aggravated case, or "usually?" or how can the reviewer *imagine* that Paul looked for their action, when he declares that it was *morally impossible* for them to act? Nay, if such were "the early churches," and their elders, how can he claim any scripture whatever for their having discipline intrusted to them?—such a fact would be a final presumptive argument against interpreting Scripture to that effect. He pleads, however, the clause, "Do not ye judge them that are within" the church? So doubtless their elders did in lighter matters, even to the lesser excommunication; but the action of Paul in this case shows

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\* In the Biblical Repertory for April, 1835, (p. 232,) we find the same use of the stronger of these passages, by the "Antiburgher Synod," in Scotland,—“Accordingly the sentence of the GREATER EXCOMMUNICATION was, on the 9th August, 1749, pronounced upon the aforesaid persons; ‘casting them out from the communion of the Church of CHRIST; *delivering them unto Satan, for the destruction of the flesh,*’” &c. When Presbyterians want this passage of Scripture for their own purposes, they perceive very readily that it does not relate to a supernatural penalty.

† At Corinth, Paul “continued a year and six months,” and “after this tarried there yet a good while.” (Acts xviii. 11, 18.)



that they did not inflict the greater. The clause, indeed, may not refer to *official* acts, in the Corinthian church, but only to the *personal* discountenance of offenders; hence Doddridge says, "Do not even you, in your more *private capacity*, judge those that are within? I have taught you that every private Christian should be concerned in his station to maintain the discipline of the Church of CHRIST, and to bear his testimony against disorderly walkers, which may at present have a place in it."

So of the case at Thessalonica—"If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." Mr. Barnes declares that this was a direction to that church "to exercise discipline." But how can he make this appear? The natural sense of the words is that Christians, in their "private capacity," should avoid such offenders; it does not extend to official proceedings. He who contends for the latter view, must allow also that "the elect lady" exercised discipline—"If any man come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Our Rev. opponent will see that his mode of arguing proves too much. He surely does not suppose that ecclesiastical discipline was committed to a "lady," or to a "lady and her children."

The reviewer brings into fresh notice the elders of Ephesus, and those addressed by St. Peter, and concludes that they "were intrusted with the *pastoral* care to the fullest extent . . . instructing, directing, and governing the *flock*." Who denies this? not we, certainly; except so far as an appeal to the bishop qualifies the expression "fullest extent." Neither do "the canons of the Episcopal Church." But where does he find that elders "ruled" *elders*? that presbyter-bishops governed presbyter-bishops? That is *the* point; and the Non-episcopal world has long been challenged, but in vain, to make it good. But he is unlucky in conceding thus *plainly* "*pastoral* care to the *fullest* extent" to the elders of Ephesus: for he says, in the course of a few pages, "In our Review we showed that all the facts in the case of the elders at Ephesus are met by the supposition that they were *ruling elders*." What! Have ruling elders "the pastoral care to the *fullest* extent?" are they deemed "bishops" by the Presbyterians; the Ephesian elders being thus called in Acts xx.?—See also the Presbyterian Form of Government, ch. iii. Of these "bishops" Mr. Barnes says—"There is no counsel given them about the proper mode of *administering the sacraments*," implying that they had not the right to do so; yet of those at Philippi he writes—"The other class, the 'bishops,' constitute the preaching order, or the clergy, those to whom were committed the preaching of the word, the *administration of the sacraments*," &c. What are we to make of these contradictory expositions? Is it intended to save the Presbyterian argument, that there were no "clergy" at Ephesus, only "ruling elders," when Timothy was placed there? And is it

asserted that, though Philippi included "a *group* of churches," Ephesus had but "*one* flock," the former in the year 64, the latter in 96, to elude the Episcopal argument drawn from "the *angel* of the church of Ephesus?" We *cannot* impute the unfairness of a covert motive to our Rev. opponent. But we *have* a right to express our regret, that he was not more vigilant against mistakes that amount to inconsistency.

He says that "no one will pretend that bishops are referred to" in the passages, "remember them which have the rule over you," "obey them that have the rule over you." This is a mistake as to "one" person at least; for *we* made the "assertion," in the Tract, (p. 2,) that they referred to "the Episcopal ministry:" other writers also take the same view of these passages. We even intimated that they amount to a "command" to conform to that, the only scriptural model of the holy office. And we now intimate the same of the passage, "know them which labor among you, and are over you in the Lord"—and this we do, though our Rev. opponent thinks "there can be no question" that it is "applied to presbyters." Our reason he will see in the Tract.

He "asks for a solitary passage which directs apostles or prelates to administer discipline." If he means to halt at the words "apostles" and "prelates," he will halt on words only, not on things. We call Timothy an apostle, and Timothy and Titus prelates; but call them what you will, they *individually*, with no mention of the elders, are desired to "administer discipline"—yes, frequently, as the Tract fully evinced—"that *thou* mightest charge some that they teach no other doctrine—against an *elder* receive not [*thou*] an accusation, but before two or three witnesses—them that sin, rebuke [*thou*] before all—I charge *thee*, that *thou* observe these things—from such turn [*thou*] away, or, such turn [*thou*] away—whose mouths must be stopped. . . . wherefore, rebuke [*thou*] them sharply, that they may be sound in the faith—rebuke [*thou*] with all authority. Let no man despise *thee*—a man that is a heretic [*do thou*] reject." All these directions to administer discipline are given to individual ministers, over the heads of the elders. Add to these the passages in which the *actual* infliction of discipline, or the right to inflict it, are mentioned, pertaining to apostles and other individuals, without reference to elders, as given in our Tract and Answer, and the evidence for this feature of Episcopacy will be superabundant. How, in the face of the first portion of this evidence, ~~that~~ relating to Timothy, besides what refers to his right to ordain—how could the reviewer say, that "the epistles to Timothy . . . contain *no* description of his own office as a prelate!" they do describe that office—they describe it amply and clearly.

So clear is the testimony of "the writings of Paul" of Timothy's "having first received the episcopate at Ephesus," that Eusebius—so at least it appears to us—recognises that testi-

mony. In B. 3, ch. 4, of which the title is, "The first Successors of the Apostles," he says, "But how many and which of these, actuated by a genuine zeal, were judged suitable to feed the churches established by these apostles, it is not easy to say, *any further than may be gathered from the writings of Paul*. For he, indeed, had innumerable fellow-laborers, or as he himself calls them, fellow-soldiers in the Church. Of these the greater part are honored with an indelible remembrance by him in his epistles, where he gives a lasting testimony concerning them. Luke also, in his Acts, speaking of his friends, mentions them by name. Timothy, indeed, is recorded as having first received the episcopate at Ephesus, as Titus also was appointed over the churches in Crete." (Crusé's Eusebius, p. 84.) Eusebius speaks of the comparative insufficiency of his other sources of information on this point, as contrasted with "the writings of Paul." Those "writings," then, must have been his authority, or at least sustained him, in saying that Timothy was set "over" the church at Ephesus—he construed them as Episcopalians do. He did the same with the scriptures relating to Titus.

The reviewer still insists that Timothy is not called an "apostle" in Scripture. What are the facts? Paul begins, 1 Thess., in the name of himself, Silvanus, and Timothy—in the second chapter he says, "*We* might have been burdensome to you as the *apostles* of CHRIST"—and that he does not use the plural number in the singular sense, is evident in the next verse but one, "*we* were willing to have imparted unto you our own *souls*." Now, as one man has but one "soul," if Paul were speaking of himself only, he would have said "our own soul;" but as he uses the plural word "souls," it is clear that he alluded there to Silvanus and Timothy with himself. Just as clear, of course, it is, that he alluded to all the three in the phrase "apostles of CHRIST"—and thus Silvanus and Timothy *are* called "apostles" in Scripture. But the reviewer objects that, in a previous verse of the same chapter, Paul speaks of the persecution at Philippi—"we were shamefully entreated;" and that as only Paul and Silas were beaten and put in prison, Timothy was not with them in that city; and that thus the plural sense of "apostles" is untenable. We have answered, that Timothy is declared to have been with Paul before and after that persecution, and that there is no intimation that they were parted in the meantime. We further answer—though only Paul and Silas were beaten and imprisoned, others then belonged to their company, as appears from the expression, "the same followed Paul and *us*," (Acts xvi. 17,) which implies that besides Silas, Luke the writer, and probably others, were in Paul's retinue at the time; these were not so severely used; and this destroys the ground taken by the reviewer, that Timothy could not then have been in Philippi, simply because he did not suffer as much as those two. Again: Paul says to the Philippians, of

Timothy, "Ye *know* the *proof* of him, that, as a son with the father, he hath served with me in the Gospel," (ii. 22;) this implies that the Philippians had become personally acquainted with Timothy, and when he was with them in company with Paul; yet it is not recorded that Paul and Timothy had been together at Philippi, except at the time of the persecution mentioned; it is only said they were afterward in Macedonia: hence Doddridge and Macknight agree, that in the verse quoted, Paul alludes to Timothy's being in that city at the time mentioned. Indeed we know of no one, but Mr. Barnes, who denies this fact. That Timothy is left out of sight in some parts of the narrative, in Acts xvi. and xvii, may have been owing to his youth, and his not being deemed by the persecutors so important a person as Paul and Silas; besides their being milder with him on account of his Gentile descent—they "looked upon Paul and Silas," says Doddridge, "as much more considerable than Timothy and Luke."—Hear, on the meaning of the word "apostles," the opinion of Macknight: "The apostle and *his assistants* were not influenced by any of those motives which actuate impostors. Instead of seeking to make *ourselves* powerful or rich by the Gospel, *we* never demanded the honor of obedience, nor of maintenance, either from you or from others; although *we* could have been burdensome to you in both these respects, as the *apostles* of CHRIST. The truth is, as *apostles*, they had authority from their Master to enjoin their disciples what was fit." This he says in the "View" preceding the chapter. In the translation he says, "As CHRIST's messengers"—so decidedly does the word *αποστολοι* apply to all the three who join in the epistle. Hear also the opinion of T. Hartwell Horne: he says, in his Analysis of the Epistle, "The character, behavior and views of the first *preachers* of the Gospel are an evidence of its truth. The apostles *and their assistants*, by preaching the Gospel, every where brought upon themselves all manner of present evils, without obtaining the least temporal advantage." Again, "The second argument, taken from the character, behavior, and views of its first *preachers*." This Divine regards Paul as including his "assistants" with himself, through the whole passage in which the word "apostles" is found; it follows, of course, that they also are here called apostles. Hear, yet further, the opinion of Matthew Henry: he says, on this chapter, Paul "could appeal to the Thessalonians, how faithfully he, and Silas, and Timotheus . . . had discharged *their office*"—"He tells them *they* might have used greater authority as *apostles*."\* We trust we have now settled the two points—that Timothy *was* at Philippi, at the period mentioned—and that Paul *does* call him and Silas "apostles." Some other objections in Mr. Barnes' first review had been already

\* We add, as authorities for including Timothy and Silvanus under the appellation "apostles," the following—Estius, (Po. Syn.) Whitby, J. Brown, of Had-dington, and A. Clarke.

answered in the Protestant Episcopalian for March and November, 1831. On the objection that Paul, in some places, calls Timothy only his "brother," we may add, that Peter calls Paul "our beloved *brother*;" James says to Paul, "Thou seest, *brother*;" Paul says, "I found not Titus, my *brother*;" Ananias says to Paul, already an apostle, "*Brother* Saul, receive thy sight:" this is evidence enough that the appellation does *not* imply, as given to Timothy, that he was not an apostle.

The chief value of this fact—that Timothy is called an "apostle" in Scripture—is, its routing finally the Non-episcopal plea, that Timothy had superior power at Ephesus merely as an "evangelist." An apostle had full power, as such, and could have nothing added to it from having also the latter designation. Philip and Timothy are the only individuals to whom that designation is applied; and there is no evidence that Philip had any special power as an evangelist; neither *can* there be evidence to that effect in the case of Timothy, since his apostleship gave him all the power a minister can have. Farewell, then, to this puny argument! Our Rev. opponent had too much penetration and accuracy of judgment to make any use of it in either of his reviews.

We may here add, in passing, that the fact of Timothy's being an "apostle," shows that he could not have been ordained as such "with the laying on of the hands" of a Presbyterian "presbytery."

So again: Timothy being an "apostle," the direction of Paul to him—"The things which thou hast heard of me among many witnesses, the same *commit thou* to faithful men, who shall be able to teach others also," is a "command" to transmit the *apostolic* office. That passage is understood by all the commentators now within our reach, of the perpetuation of the ministerial office—see M. Henry, Doddridge, Macknight, Poole's Annotations, Hammond—and as the grade of that office held by Timothy from Paul was the apostolic, *that*, "the same" must have been the grade he was to "commit," to transmit for the purpose of succession.

Yet, further: Timothy being an "apostle," and being "commanded" to transmit the apostleship to successors, we have clear enough evidence of the ministerial grade of the "angel of the Church of Ephesus" some thirty years afterward. If he was not Timothy the "apostle" himself, he was one of his apostolic successors. Such, likewise, of course, were the other six "angels."

These are unavoidable results from the fact that Timothy is denominated an "apostle" by St. Paul. Some of them are indeed sufficiently established by the general argument, that Timothy *individually* held a station in the Church superior to that of the presbyter-bishops, and that Paul gives directions what such ministers as Timothy are to do "till the appearing of JESUS CHRIST," i. e. till the consummation of things. Add, how-



ever, to the general argument this specific one, and the evidence for Episcopacy, and the permanence of Episcopacy, is such as no talent or zeal can overthrow.

Our Rev. opponent refers, for the support of part of his argument, to Bishop Stillingfleet--forgetful of the rule, that writers who have contradicted themselves are not to be appealed to, on either side. Bishop Stillingfleet unsaid, in later life, what he had said against Episcopacy in his earlier career.

As to the supposed break in the chain of the English Episcopal succession, in the cases of Aydan and Finan, we refer the Rev. reviewer to a full reply in the Churchman, transferred to the Protestant Episcopalian for December, 1834. This objection may do for those who are objection-hunters--it is not worthy of the notice of our able and candid opponent. He cannot suppose that it has any bearing on the questions--Is Episcopacy set forth in Scripture? Is it there set forth as a permanent institution? If these questions be answered in the negative, there is no need of seeking a break in the Episcopal succession. If in the affirmative, then, indubitably, we must presume the succession good, except where clear evidence exists to the contrary, or at least a doubt of overwhelming magnitude. There is, however, no sufficient reason to think that the Episcopal succession failed in the case of these two persons, and the presumptive argument is so entirely against it, that the objection is unworthy of notice. Successive ordinations must, from the nature of the case, depend mainly for their evidence on notoriety--for manuscript records of such things are liable to mistakes and perversions, and also to extinction--"there are slight mistakes in the genealogy of our Lord, and that of the Jewish priesthood was not uniformly perfect"--and in the records of the ordinations of the multitudes of bishops that have existed, were they all preserved by successive copies, there would unquestionably be errors innumerable, and now beyond correction. Notoriety, however, is an all-sufficient authentication of a matter of fact. And on the claims of notoriety, we may safely rest all Episcopal consecrations in the seventh century. Bede, the historian referred to in raising the objection before us, has obviously been misunderstood.

The final topic, in the way of argument, of the reviewer, is this--one scriptural example of a Presbyterian ordination is enough to disprove the claim, "that none but prelates ordained"--and such an example is given in the text, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." We join issue with him on this text, and will go again, and somewhat more largely, into the argument concerning it.

We stated in the Tract, that it was allowed on all hands that the Apostles ordained. We showed also, that Timothy and Titus had the ordaining power. So far, we believe, there is no question: *this point is clear.* We argued likewise, that it is

*not clear* that presbyters ordained; on the contrary, they were omitted in the directions for performing that duty; and therefore the Apostles and Timothy and Titus ordained in virtue of a right which it could not be proved that presbyters possessed—in other words, they ordained in virtue of their being a grade of ministers superior to presbyters, or different from them, if the word ‘superior’ be disliked.

How did we show that the text quoted is *not a clear* record of a Presbyterian ordination? We did it by presenting several considerations, which, at the lowest estimate, make this construction of the passage doubtful; and which, fairly weighed, cancel the whole claim thus built on it. Some of these we here repeat, and add further arguments to the same effect.

1. It cannot be proved that the passage refers to ordination of any kind. A gift, *χαρισμα*, given by prophecy, may justly be regarded as some *extraordinary* spiritual endowment; and it is so regarded by various commentators. Or, the “prophecy” here mentioned, and the laying on of hands, may be held analogous to the inspired separation of Barnabas and Paul, who were apostles already, to a particular sphere of apostolic duty, which was done by “prophets;” (Acts xiii;) and thus Timothy had his “charge” at Ephesus “committed unto him according to the prophecies which went before on him.” Neither of these expositions is strained; they both are natural. The latter of them, we fully believe, would be assigned by a commentator whose mind was not pre-occupied with questions concerning ordination, and who would make the *sole* rule of his interpretation the “comparing Scripture with Scripture.” It is *doubtful* then, reasonably doubtful, whether the text refers to ordination at all. And here we make our stand—though we carry onward the argument, for the sake of those who do not agree with us.

2. Conceding, for the purpose of further investigation, that Timothy’s ordination is here referred to, it is not clear that the word translated “presbytery” means a body of ordainers—it may mean ‘presbytership,’ the ministerial *office*—with the laying on of hands for conferring the presbytership—and, under that construction, the passage does not say whose hands were laid on Timothy for this purpose. For this meaning of the word we adduced the authority of Jerome, Ambrose, Calvin, and Grotius.\* Are not such authorities sufficient to render *doubtful* the allusion of the passage to ordination by presbyters? And what does Mr. Barnes oppose to this argument and its authority?—1. That it makes Timothy an elder, and so not an apostle; which is just as conclusive as to say that Peter and John, being called “elders,” could not have been apostles. 2. That the word in question means a body of elders in two other places; so it does, and yet may

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\* Poole says, in his Synopsis—“Ita vocem hanc accipiunt Hieron. Amb. Græci in Conc. Nicen. can. 2. Ancyr. can. 18. Euseb. et Soc.” Surely the word is *not*, as Mr. B. alleges, “fixed in its meaning, in the usage of the Church:” even if it were, does church usage control the interpretation of Scripture?

mean only the clerical office here. 3. That Suicer, quoting from Theodoret, Chrysostom, Theophylact, and Ignatius, gives the word the sense of a "college of presbyters:" we have not Suicer at hand, but are very sure that not one of his quotations can refer to ordinations by mere presbyters; we are sure also, that if he quotes Jerome and Ambrose fully, he must give the sense of "presbytership" to the Greek word. 4. That Grotius, in recognising this latter sense of the word, speaks of the presbyters laying on hands with the *princeps* of their body; and that Calvin, in his commentary, interprets the word of "the college of presbyters:" but surely these replies leave the whole matter in even greater *doubt*: Grotius, though he mentions the presbyters' laying on hands, declines adducing the text before us as a proof of their right to do so, because its meaning is uncertain; and Calvin gives one meaning to *πρεσβυτεριον* in his Institutes, (for which, says Dr. Miller, he deserves nothing but ridicule!) and in his Commentary, a later production, he *prefers* the other meaning—only prefers it—for he adds, "Although, all things considered, I confess a different sense answers not badly, that it should be the name of *office*"—now, what but *doubt*, increased [may we not say, irremediable] doubt, can result from the hesitation of these learned men concerning the meaning of the word! Such is the predicament in which the highest Presbyterian authority, to say nothing of the other authorities mentioned, leaves the only text which Mr. Barnes adduces for his cause, the "solitary text," the "lonely Scripture proof!"

3. Granting, yet further, that the word should be "presbytery," and that it means a body of "elders," it still is *not clear* that presbyter-bishops, or they only, were meant. Two of the Apostles call themselves elders—and thus the "presbytery" may have consisted of apostles only: and Paul and Silas, both apostles, were at Lystra, when Paul took Timothy "with him." Again: Paul speaks of the gift which was in Timothy by the laying on of *his* hands; and the same arguments which make the other passage apply to ordination, will unavoidably make this also: hence, if an ordination was meant, Paul *must* have officiated at it, whoever else did; and thus the act was an *apostolical* one, and the transaction affords no proof that presbyters *alone* can ordain. More *doubt* then, as we proceed, is gathered round the Presbyterian exposition of this passage—and this doubt is fairly and honestly adduced; it arises, not by conjuration, but naturally and inevitably.

4. If it be said that the "elders" in this supposed ordaining "presbytery" are to be regarded as of the *specific* kind, presbyter-bishops or pastors—that this meaning of the word has the preference by the laws of language,—we reply, besides referring to our Tract, that our Presbyterian friends have cut themselves off from taking advantage of this argument, by putting *two* kinds of elders into their "presbyteries," the specific kind, and the ruling-elder kind; and so *we* may unite the apostolic

sort and the presbyter sort in such a body. Their Form of Government says, "A presbytery consists of all the *ministers*, and one *ruling elder* from each congregation, within a certain district"—and at the ordination of a pastor, "the presbytery" is to be "convened," and is to "lay on hands."

5. From this it appears that the lay elders are to join in the imposition of hands. Not having witnessed a Presbyterian ordination, we know not what is the *practice*; but such is the authenticated *direction*, and if it be not fulfilled, the ordination is not by the presbytery of their own defining. Do the lay elders, in this act, unite in conferring the pastoral commission? or do they only give *consent* to what is done by the ordainers proper? The former they cannot do—not being ministers themselves, they cannot make other men ministers. The latter then is the function assigned to them—they give consent; the ordination is "by" the laying on of the hands of the pastoral elders, (strictly of the "presiding" one,) and "with" the laying on of the hands of the lay elders. Here is a distinction between *by* and *with*, quite independent of the "learned criticism" that has been bestowed on the Greek words; and we may avail ourselves of it, in discussing the theory of Timothy's being ordained *by* the laying on of Paul's hands, and *with* the laying on of the hands of the presbytery. In doing so, we take the authority of the *rules* of the Presbyterian Church, whether their *practice* conforms to them or not. If they deny our construction of their rules, they make *two* kinds of presbyteries—and then, what results but further *doubt* concerning "presbytery" in the passage before us?—they define a presbytery, and then depart from their own definition—which of the two kinds is the scriptural one? which has scriptural authority?

[Since writing the last paragraph, we have consulted Buck's Dictionary, and find that in the Church of Scotland, the pastoral are distinguished from the ruling elders in two particulars—they only lay on hands in ordaining pastors—and the presiding officer of the presbytery is chosen from among them. We have made inquiries also concerning the *practice* in Presbyterian ordinations in this country, and learn that the ruling elders do *not* impose hands with the pastors—though the opinion is not unsupported, that they *ought* to do so. On this evidence, combined with that of the Presbyterian standards, we offer the following remarks: 1. If the "presbytery" of the standards is the same as that supposed to be mentioned in the epistle to Timothy, then the lay, as well as the pastoral elders, ought to lay on hands. Yet in fact they do not. Of course, under this construction, Presbyterian ordinations are not scriptural. 2. If the "presbytery" of the standards is *not* that of Paul's epistle, then the Presbyterians have not a scriptural church government: for no other Christian presbytery is mentioned in the New Testament. And further, they make, under one name, *two* ecclesiastical bodies; the one for governing, which is not

found in Scripture, but only in their standards; the other for ordaining, said by them to be in Scripture; while yet this *say* is *unsaid* by the fact that not this, but only the other presbytery is found in their standards. That *their* presbytery ought to include ruling elders, they cannot deny, since their standards so declare: yet that the *scriptural* presbytery included them they cannot affirm, for their practice presumes it did not. What—with Scripture alleged on one hand, and the General Assembly speaking clearly on the other—what is the “presbytery?” Can any thorough Presbyterian tell us, without risk from one or the other of the horns of this dilemma? We think not—all is *doubt* on that subject. 3. If the nature of things be appealed to, and it be said that ruling elders cannot belong to an ordaining presbytery, because they cannot confer an office which themselves do not possess, then we ask, Why are they put into the presbytery at all? Why is there any other than an ordaining presbytery? Why has the General Assembly made no such ordaining presbytery as is contended for? Scripture having sanctioned, as interpreted by Presbyterians, a presbytery of pastors only, and only for “laying on of hands,” where is the scriptural authority for a governing presbytery, and for its comprising ruling elders? 4. We have further to say, that if, on Presbyterian principles, the ruling elders *ought* to lay on hands with the pastors,—if this opinion has a claim to be included in the argument before us, it pleads, of course, the Scripture mentioned for its support; and then, on that theory, the actual ordinations of Presbyterians are unscriptural, as well as contrary to their own Form of Government—the latter defect making them uncanonical, the General Assembly being the judge, and the former making them void.

The General Assembly declares that ordination is to be “with the laying on of the hands of the presbytery, according to the apostolic example;” it declares *the* “presbytery,” the only one it defines, to include ruling elders; these, therefore, to conform to “the apostolic example,” ought to lay on hands, but they do not; therefore, by its own showing, the ordinations in the communion of the General Assembly, are *not* “according to the apostolic example.”]

6. To estimate the magnitude of the *doubtfulness* of the Presbyterian construction of the text before us, referring, as they say, to the ordination of Timothy, we must look to expositors of good character, and see how they interpret both that passage, and whatever of Scripture may bear on the point of his ordination. Some, of course, give the usual Presbyterian expositions. But while many others, of high authority, present different views of the matter, we must hold the topic to be overshadowed with too much doubt to be availing in behalf of the Non-episcopal scheme.

Jerome and Ambrose, Eusebius and Socrates, Nice and Ancyra—these, says Poole, declare that *office* was meant in the



words, "laying on of the hands του πρεσβυτεριου." So likewise do Lyra and others. (See Leigh.)

Grotius says, he does not "dare" to adduce those words for the imposition, in ordination, of the hands of presbyters.

Calvin "halts," at the least, "between the two opinions"—that the words refer to presbyters—and that they refer to presbytership.

T. Scott, also, though he thinks a body of presbyters is meant, adds, "Or the ministerial *office* itself may be intended."

Poole's Annotations—argues—Neglect neither the abilities nor the office—"remember that they were given thee by the revelation of the Divine will, or by the *extraordinary* influence of the Spirit of God, and the laying on of hands of the presbytery was a *declaration* of it." In other words, the whole transaction was a "supernatural" one; and the act of the presbytery "declaring" it, was of course supernatural or inspired. Is such a proceeding an ordination? is it, by any construction, a basis for an ordination of the ordinary kind?

Doddridge (on Acts xvi. 3,) says, that after circumcising Timothy, at Lystra, "*Paul* laid his hands upon him, and set him apart to the ministerial office, conferring upon him extraordinary gifts, (2 Tim. i. 6,) which were attended with prophecies of his eminent future usefulness. (1 Tim. i. 18; iv. 14.)" Whether Doddridge speaks in another *tone*, in his remarks on 1 Tim. iv. 14, and 2 Tim. i. 6, we do not inquire. We use his authority for *doubts* only in the case—if it amounts to contradiction, so much more is the Presbyterian plea doubtful.

Macknight says, on the text in dispute—"The word *χαρισμα* commonly denotes the *spiritual gifts* conferred on believers in the first age, whether by an immediate illapse of the HOLY GHOST, or by the imposition of the *Apostles'* hands:" by "spiritual gifts" he means miraculous powers; and he ascribes the endowment to the hands of "apostles." He adds, "Since it appears from 2 Tim. i. 6, that the Apostle by the imposition of *his own* hands conferred on Timothy the spiritual gift here mentioned, we must suppose that the eldership at Lystra laid their hands on him *only* to show their *concurrence* with the Apostle in setting Timothy apart to the ministry by prayer; in the same manner as the prophets at Antioch, by the command of the HOLY GHOST, separated Paul and Barnabas by prayer to the work to which they were appointed." Dr. Macknight, it seems, does not speak so slightly of "concurrence" as the reviewer does—"for concurrence, for form, for nothing!" A very short argument—but a very brittle one!

Adam Clarke, who thinks that both gifts and office are referred to in the passage before us, says there were *two* impositions of hands on Timothy, though on the same occasion; that by Paul, and that by the "presbytery." On this construction, a presbytery ought not to lay on hands, unless there be an apostle present to do the same act, either before or after theirs is performed.

Some Presbyterians, as Dr. Campbell and Dr. Wilson, reject the class of ruling-elders, and deem a "presbytery" to be formed without them. Others, as Calvin and Dr. Miller, are strenuous advocates for that office, and make them an integral part of the "presbytery;" as does also the Presbyterian Church in this country. Now, who can say, in such a disagreement of great divines—who can say, with reasonable certainty, or with sufficient probability, how, on Non-episcopal principles, the "presbytery" of the text before us must have been constituted?

Again: Some writers, our Rev. opponent for example, say that Paul belonged to this "presbytery," or took part with them in the ordination. Others, as Matthew Henry, say that the "presbytery" alone ordained, and that Paul did not belong to it, but gave only an extraordinary spiritual gift by the imposition of his hands. What are we to make of a "presbytery" of which such contradictory notions are entertained?

Other Presbyterian writers, as the late Dr. Wilson, are of opinion that in the very outset of the Church, there were no ordained ministers, but only apostles, evangelists, prophets, &c., endowed with extraordinary gifts. In conformity with this theory, Dr. Wilson doubts whether the verse before us alludes to ordination. (p. 273.)

Add to these Presbyterian or Non-episcopal sources of doubt concerning the meaning of this word and the passage containing it—all our modern quotations but one are from that side of the question—add to them the many Episcopal writers who regard the "presbytery" as having consisted of apostles, of bishops proper, or of elders with one or more apostles—or, who hold that Paul alone ordained, while the elders merely gave consent—or, who do not allow that this laying on of hands was for ordination—add Ignatius, who says, (Phil. 5,) "fleeing to the *Apostles* as to the *presbytery* of the Church," showing that the word in dispute may be applied to a body of apostles only—add Chrysostom, who says, on the passage, "by eldership (presbytery) he means not presbyters, but bishops, for presbyters did not ordain bishops"—add Theodoret, who says that the ministers who with Paul consecrated Timothy were "those who were vouchsafed the favor to be apostles," or the gift of the apostleship—add, if we may go to later fathers, Œcumenius and Theophylact, who say, "presbytery, that is bishops"\*—add all these further sources of doubt, and *what* but *doubt* can be made of the "solitary text!" (See further the note below.†)

\* The three last quotations are taken from Hammond on Acts xi. 30.

† We add, in full, the remarks on *Πρεσβυτεριον* from the *Critica Sacra* of Sir Edward Leigh: He was, says Lempriere, "a member of the Long Parliament, and of the Assembly of Divines, and also a parliamentary general?" he dedicates his work to the Westminster Assembly of Divines. He thus writes on the word,—"*Πρεσβυτεριον*, *Seniorum ordo*, *Presbyterium*. It signifieth a company of elders. *Presbyterium* in Latin is used by Cyprian, *lib. 3. epist. 11.* and *l. 2. epist. 8* and *10*, for a consistory of elders. 1 Tim. iv. 14. [Vide Beza.] It doth signify (saith one) not only a company of presbyters, but also the *office* and *function* of a presbyter.

7. Let the only scriptural illustrations of the word "presbytery" be taken into consideration. It occurs three times in the New Testament; and in both the cases besides the one before us, it is applied to the Jewish elders or rulers—"The presbytery of the people, and the chief priests, and the scribes came together," (Luke xxii. 66;) "The high priest doth bear me witness, and all the presbytery." (Acts xxii. 5.) The Jewish presbytery was "a body distinguished from the priests," says Dr. Miller: laymen belonged to it—perhaps it was made up of laymen. What then was the Christian presbytery mentioned by Paul? was it clerical, or lay, or a mixture? Scripture decides not. If the Jewish presbytery was "distinguished from the priesthood," is it not a fair inference, that the Christian presbytery was 'distinguished from the ministry?' and then, if the passage be relied on for the authority to ordain, the Independents triumph over the Presbyterians. If the word "presbyter," as occurring in Scripture, be brought to the aid of the word "presbytery," then a seat in that body is given to apostles, to presbyter-bishops, to deacons probably, and some say to ruling elders; while yet Scripture does not declare whether only one or more, or all these kinds of presbyters, were necessary to constitute the body—it leaves the

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Hieronymus, Ambrosius, Primasius, Haimo, Lyranus dicunt, Presbyterium hic est *dignitas vel officium* Presbyterii: quibus et Calvinus adstipulatur. Chrysostomus, et Theodoretus, et qui horum vestigiis institerunt, Eecumenius ac Theophylactus, per Presbyterium *non nisi episcopos* [none but bishops] intelligunt. Itaque si demus (inquit Scultetus in locum) *πρεσβυτεριον* hic cœtum seniorum significare, erunt seniores illi, *Apostoli, Evangelistæ, Prophetæ, et lxxii. discipuli*, quos Scripturæ docent de Presbyteriis fuisse in prima ecclesia; *non laici seniores*, quorum scriptura nusquam meminit, et qui hoc ipso loco a presbyterio, velut ex professo, excluduntur. Presbyterium enim hoc munus ministris ordinandis imposuit. Nulli autem laicorum seniorum manus ministris imposuerunt: Hoc postremo habendum; solos pastores manus imposuisse ministris, *Calvinus, li. 4. Instit. ca. 3.* So Jerome and Anselm expound Presbyterium by *Presbyteratus*, or *Episcopatus*, that is, the *office* of a priest or bishop: and Lyra, Presbyterium est *dignitas vel officium* presbyteri. Yea, their own Rheims confess so much, in that they translate the word *presbyterium* in this place, *priesthood*, which doth not signify a company of priests, but the *office* and *order* of a priest. Yet others seem to be of a contrary opinion."—Here, surely, is an unexceptionable witness; he was "learned," he was "a violent Presbyterian," and both politically and ecclesiastically connected with the interests of that denomination. What says he of the *doubtful* word? it means 'seniorum ordo,' the *degree* or *order* of elders, as well as a 'company' of them; and he gives as full authority, at least, for the former sense, as for the latter. It means also the *office* of a *bishop*, and a body of *bishops*; good authorities being adduced for these significations also. What, now, must we think of Dr. Miller, when he says that Calvin, for interpreting the word of *office*, "deserves nothing but ridicule?" (p. 58. 1st edit.) What shall we think of Mr. Barnes, when he says, "The word is *fixed* in its meaning, in the usage of the Church?" If ever there was a word pre-eminently *not fixed* in its meaning, *πρεσβυτεριον* is such a word. Nay, we may affirm that its meaning *cannot* now be fixed—for the authority for each of the several meanings presented in this extract, is too good to be set aside, and neither of them can be preferred, without the shedding of new light on the subject. The Presbyterian construction has only the merest chance of being the true one. For ourselves, we prefer the analogy of the "transaction" in this passage with that in Acts xiii.: this scriptural analogy appears to us stronger than all the arguments adduced for the other interpretations.

text, the "lonely" text, to the conflicting claims of Episcopalians, Presbyterians, and the advocates of lay ordination.

Such, upon all these considerations, is the hopeless predicament of the passage before us.

Yet on such a text Mr. Barnes rests his argument for the scriptural authority of Presbyterian ordination; on this text alone, for he does not support it, on the point of ordination, by any other scriptures. Nay, we see not that he *has* any scriptures to support it with; for, in his first Review, he acknowledges that "the transaction at Antioch was not a Presbyterian ordination;" and if he go to the cases of Matthias, the seven deacons, and the "elders in every church," he will find them all the work of apostles, not of elders. In this *one* passage then, "the laying on of the hands of the presbytery," we have not merely the only passage he offers, but the only one he *can* offer. Will he tell us then what *πρεσβυτεριον* in this passage means? will he tell us, on such principles and on such authority as will scatter reasonable *doubt*, and compel the acquiescence of all candid and honest minds? No, he cannot. The grounds of uncertainty, as to its meaning, are too numerous, too rife even in his own denomination, to admit of a concentration of opinion on the Presbyterian sense, or indeed on any one sense, of that Greek word. We are right therefore, in deeming it to have referred to an *inspired* transaction, which affords no rule of conduct to uninspired agents.

Compare with these "shadows, clouds, and darkness," the Episcopal argument. That the Apostles ordained, all agree. That Timothy and Titus had the power to ordain, all agree. That the two latter had this power *individually* is clear, if proof to the contrary be not shown, for the epistles are directed to them individually. What is the proof to the contrary? Nothing positive any where—nothing by inference in the epistle to Titus—and in those to Timothy, nothing but the very passage we have had before us, the meaning of which even Presbyterians cannot decide, and which of course affords no availing inference whatever. Timothy and Titus then had the ordaining power individually. Timothy was to have it "till the appearing of our Lord JESUS CHRIST," the end of the world; that is, such ministers as Timothy were to be perpetuated while the earthly Church should endure—what he had received of Paul was to be "committed to faithful men" successively. Is there any flaw in this chain of proofs? do any reasonable doubts obscure this argument from Scripture? No: we aver it to be as clear as any matter of doctrine or discipline drawn from that holy volume. This is enough for an inductive proof of Episcopal ordination.

Add to it the total *want* of proof of Presbyterian ordination. Where shall any proof of it be found? In the "transaction at Antioch?" Mr. Barnes gives it up; the late Dr. Wilson gave it up; Dr. Miller, if we understand his late Tract, (p. 12, 54,) gives it up; the Review of our Tract in the Biblical Repertory is

silent concerning the paragraphs on that "transaction" which appeared to Mr. Barnes so "conclusive." Will proof be sought in the passage "laying on of the hands of the presbytery?" it cannot be done, till it be determined what the passage means. Will it be looked for in the fact that a "plurality" (we take this word from Dr. Miller) ordained? the answer is, that in every recorded case of that sort, the ordainers were apostles, not mere presbyters.\* This is *all* the scriptural proof, we believe, that Non-episcopalians *claim* for their ordinations: and what does it amount to? precisely nothing—their proof is no proof.

The result is, that Episcopal ordination has the *clear* authority of Scripture, and that Presbyterian ordination has *no* scriptural authority whatever.

Because our Rev. reviewer finds no mention of persons in the apostolical or Episcopal grade of the ministry, in the epistles to the Philippians and the Thessalonians, he concludes that those churches, or "groups" of churches, were organized without them, under presbyter-bishops only. He might as well argue, that, because no ministers of any kind (except false teachers) are mentioned in the first epistle of John, the Christians for whom it was intended had none. Besides, there are those who think the Philippians *had* an apostle, Epaphroditus—and who include such an officer among those in the Church at Thessalonica who were "over them in the Lord." But we may grant the reviewer all he asks, and he will yet gain nothing. It is not inconsistent with the Episcopal scheme that new churches, or districts of churches, be for awhile without bishops; all our churches in this country were without them till after the Revolution, their connexion with the bishop of London being little more than nominal, and without ecclesiastical authorization; and in several of our new States and Territories now, there are churches without bishops, not being numerous enough, as yet, to elect canonically such officers. Such districts have only, like the "group" of churches in or near Philippi, according to the reviewer, presbyter-bishops and deacons. They will obtain each an apostle-bishop in due season, however, as Philippi unquestionably did, if without one at the time the epistle was written.

And as to the alleged incongruity of elders, the "presbytery," "designating the bishop of Ephesus to his field of labor," what force is there in the objection? Do not Presbyterian laity designate, in the first instance, to his field of labor, a pastor elect, or a pastor ordained coming from some other parish or situation? Do not our "elders and brethren," in convention, do the same for a bishop elect? Nay, our "elders and brethren" in Illinois have "appointed," have "designated to his field of labor," a

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\* If these parts of Scripture are to be employed against us, it should be to the point that a "plurality" of bishops ought to act in all ordinations. Our reply would then be, that Timothy and Titus, *individually*, had the ordaining power.



bishop consecrated—Bishop Chase. And in England, where translations are allowed, the “brethren and elders,” the king and the dean and chapter, are continually thus “designating” consecrated bishops to fields in which they did not labor before.

We have now answered all that we deem material in the argument of our estimable opponent. And we will not deem him less estimable for an inadvertence into which he has fallen at the close of his work. When we quoted an encomium on our Church from his first review, we omitted his kind hope that she would be “the warm friend of *revivals*, and would consecrate her wealth and power to the work of a perpetual aggression on the territories of sin and death.” The reviewer intimates that this omission of ours “evinced a degree of coldness toward the great work of converting the world,” and that we were “alarmed at the word REVIVALS.” Now, we submit to the better judgment of our Rev. friend, whether he has not transcended his fair rights—whether our *omission only* of certain topics is justly construed into an aversion to them—whether a controvertist has the privilege of calling out his opponent on subjects foreign to the debate, and of which he says nothing—in short, whether this is not an “extraneous consideration,” and one peculiarly improper, as having an *ad captandum* appearance, in a discussion on the scriptural arguments concerning Episcopacy? Our opinions on the subject of “converting the world” have been published, and pretty widely circulated. And when the word “revivals” shall be authoritatively defined, we will say whether we are friendly to them or not. At present, the term includes proceedings of the most unruly and fanatical sort, as well as the periods of a gentler movement in piety, which never, we believe, had this name till of late years. And until the former are wholly discarded from the current definition, we cannot sanction the word “revivals.” We are sure our Rev. friend will see that he has obliged us to make a gratuitous explanation.

But we consign this mistake to oblivion, and assure him of our high estimate of his piety, talents, and honorable principles. That his reviews have not been more successful, is owing to the infelicity of the cause they would support—infelicity, we say, for we believe that in the controversies on the constitution of the ministry, Episcopalians have invariably been the gainers.

H. U. O.

P. S.—We find that the Biblical Repertory joins Mr. Barnes in the opinion that Timothy was not at Philippi at the time of the persecution. Beyond these two writers, we know of none who even intimate such a view of the case.

H. U. O.

## REVIEW.

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EPISCOPACY TESTED BY SCRIPTURE. *By the Right Rev. Henry U. Onderdonk, D. D., Assistant Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania.* 12mo. pp. 46. 1831.

WE think some apology to our readers will be considered as proper, not for being so tardy in our notice of this pamphlet, but for noticing it at all. It is not customary, we suppose, to review "Tracts;" not merely because of their number, and their diminutive and fugitive character; but also because, when they are decisively sectarian in their nature, they are regarded as meant for circulation only among the members of the particular sect for whose benefit they are intended. The history of this Tract, however, is somewhat peculiar. It was first published as an article in a periodical entitled, the "Protestant Episcopalian," without a name. Soon afterward a large number of extra copies were stricken off from the press of that work, and extensively circulated; but still without a name. In this form, copy after copy was sent to us by mail, which convinced us that something more was intended than to inform and satisfy Episcopalians. In a short time it came forth from the Protestant Episcopal Press in New-York, as a formal tract, with the name of the writer; and was soon followed by intimations from various quarters, that it was deemed conclusively to establish the divine right of Episcopacy; nay, that it was unanswerable. The whole Presbyterian Church, in no very indirect form, was challenged to reply. At length something like a tone of exulting sarcasm was publicly indulged. An answer was again and again called for, accompanied with more than insinuations that the silence of Presbyterians in regard to this Tract, must be interpreted as a virtual acknowledgment that they felt themselves refuted and overcome.

On the undignified and offensive aspect of this conduct, we do not think proper to multiply remarks. Such puerile exultation is the language of weakness, not of strength. It is very evident that those who indulged it were acquainted with only one side of the controversy. We are far, however, from ascribing this conduct to Bishop Onderdonk himself. We have no doubt he would disdain it.

The simple truth is, that we never gave this Tract even a cursory perusal, until within the last twenty-four hours. Although copy after copy was poured upon us by the mail, in all the stages of its publication; yet, after glancing at a page here

and there, to the amount of a fourth, or, at most, a third part of its contents, and finding not a thought or an illustration with which we had not been made familiar by other writers, we closed the pamphlet under the deliberate impression that it did not call for any public notice. It never occurred to us as possible that any *well-informed* Presbyterian or Episcopalian could consider this manual as placing the claims of prelacy on any other or firmer ground than that on which it was regarded as resting before. And, as we had repeatedly said in preceding numbers of our work, what we thought sufficient to discredit these claims, with all impartial readers, we felt no disposition to renew a controversy on which we thought enough had been written; especially when so many other subjects more nearly connected with the best interests of society, and the salvation of the soul, were urgently pressed upon our attention, and more than sufficient to fill our pages.

These, most candidly, are our reasons for not having before taken any public notice of this manual. And our general estimate of its character would dispose us still to be silent. But as the voice of exultation over its supposed unanswerable character seems to be, in the Episcopal camp, waxing louder and louder; and as it is possible that some of our less-informed friends may misapprehend the reason of our silence, we have resolved to offer a few cursory remarks on the boasted production before us.

And in the outset, we think proper to say, that, although the style of this Tract is, in general, circuitous, heavy and feeble;—and although a single thought is not recognised in the whole, which has not been, to say the least, quite as clearly and forcibly presented by preceding writers; yet it possesses some characteristics which are worthy of high commendation. The author has avoided all indecorum and severity of remark. He writes like a scholar and a gentleman. He has resorted to no unbecoming language, or disingenuous arts. Every thing bespeaks a writer at home in his subject; qualified to arrange with some degree of skill the old and common-place matter which he presents; and disposed to maintain his cause by fair reasoning, as he understands it, rather than by denunciation or acrimony. In these respects the manual before us is worthy of much praise. If all writers in favor of prelacy had maintained an equally inoffensive and respectful manner, it would have formed a much less revolting page than it does, in the history of ecclesiastical polemics.

If there be a feature in this Tract which partakes in any measure of novelty, it is that the author should be willing to bring Episcopacy to the “TEST OF SCRIPTURE.” His predecessors have seldom ventured to risk this. It has generally been their policy to pass in a very cursory manner over the testimony drawn from the inspired writings, and to place their chief reliance on that of the “fathers.” And even when the question

was asked, "What saith the Scripture?" it was seldom the inspired oracle *alone* that was consulted; but Scripture interpreted, commented upon, and modified by human authority. We are glad to see the appeal made, and for once, professedly *confined* to the Word of God. When fairly brought to this test, we cannot doubt the issue among all impartial judges. We are not merely willing, then, but insist, that the whole subject shall be brought and decided before this tribunal. The BIBLE contains the religion of Protestants. It is the *only* infallible rule of faith and practice. By this great rule we must try the fathers themselves. And whatever, in their writings, is not supported by the Bible, we are bound to reject without hesitation.

Before Bishop Onderdonk proceeds to array in form the testimony of Scripture in favor of Episcopacy, he attempts to dispose of what he calls certain "*extraneous* questions and difficulties, and to show either their fallacy or irrelevancy." We are quite willing that these "questions and difficulties" should be, for the present, put out of view. Not because we think them really either irrelevant or unimportant; but because we do not think them *essential*; and because we are disposed to disembarass the main question as much as possible, and to keep the mind of every reader firmly fixed on the position of the writer before us, *that Episcopacy is taught in the Bible*. To this position, therefore, let us address ourselves with all candor and impartiality.

Bishop Onderdonk, then, maintains, that the Gospel ministry was, by Divine authority, "established in *three orders*, called, ever since the apostolic age, *bishops, presbyters* or elders, and *deacons*; of which the highest only—that is, bishops—has a right to ordain and confirm," &c. In opposition to this claim, Presbyterians maintain, that, by Divine authority, the Gospel ministry was established in a *single order*; that all ministers in the apostolic Church, who were authorized to preach the Gospel, and administer the Christian sacraments, were empowered to perform the highest functions of the sacred office. We differ, then, in regard to the Christian ministry, in *two respects*, from our Episcopal brethren. In the *first* place, we confidently deny that there is the least foundation in Scripture for considering *deacons* as an order of Gospel ministers at all. And, in the *second* place, we as confidently assert that there is no authority whatever in the Word of God for any "order" of ministers above that of ordinary pastors.

I. On the *first* of these points it is not our intention to dwell long. Not merely because Bishop Onderdonk says little about it; but also because if the *second* point, viz. that which relates to the claim of the *bishop*, or alleged highest order, cannot be sustained—as we are very sure it cannot—the claim of the *deacon* to a share in the evangelical ministry, as one of "three orders," will fall of course. We say, then, that the alleged claim of the *deacon*, in the Episcopal Church, to a place as one of the

“orders of clergy”—has no foundation whatever in the Word of God. To establish this, nothing more is necessary than to glance at the inspired record, in Acts vi. 1-7, where the original appointment, and the duties of deacons, are explicitly and plainly stated. “In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, ‘It is not meet that we should *leave the Word of God, and serve tables*. Wherefore, brethren, look ye out seven men of honest report, full of the HOLY GHOST and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.’ And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the HOLY GHOST, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they set before the Apostles; and when they had prayed, they laid their hands on them.”

This is the *first* and the *only* account in the whole New Testament of the original appointment of deacons, and the *only* statement which we find of their appropriate duties. And we appeal to every candid reader whether it affords the least countenance to the idea that the deaconship was *then* an office which had any thing to do with *preaching* and *baptizing*; in other words, whether it was an office at all devoted to the spiritual duties of the sanctuary? Really, if such an idea had not been actually advanced, it would never have occurred to us as possible that it should enter the mind of any thinking man. Indeed, if the whole passage had been constructed upon the distinct plan of precluding the possibility of such an interpretation, it is difficult to conceive how such a design could have been more clearly manifest. The Apostles say, “It is not meet that we should *leave the word of God*—(that is, evidently,—LEAVE PREACHING)—and *serve tables*; wherefore, look ye out seven men, &c., whom we may appoint over *this business*; (that is, this business of *SERVING TABLES*), and we will *give ourselves* to prayer, and to *the ministry of the word*.” Can any man who is not blindly wedded to a system, consider this passage as importing that deacons were appointed to be preachers of the word? Nay, is it not expressly stated that the Apostles considered the duties of this office as of such a nature, that their undertaking to fulfil them would compel them to LEAVE PREACHING, and devote themselves to the care of money tables?

It militates nothing against this plain statement of the inspired historian, that he represents Stephen, one of these deacons, as soon after his appointment, defending himself with great power before the Jewish council; and Philip, another of them, employed in a year or two after his ordination to the deaconship, preaching and baptizing in Samaria. With respect to Stephen,



it is not said, that he either preached or baptized. He simply replied to those who "disputed" with him, and defended himself before the council by which he was arraigned. In all this, there was evidently nothing which any man might not do, in any age of the Church, without infringing ecclesiastical order. And as to Philip, when we read a few chapters onward in the same book, (Acts xxi. 8,) we find him spoken of as "*Philip the evangelist*, who was one of the seven." Here, then, we find precisely the same title given to this man that was afterward given to Timothy. (2 Tim. iv. 6.) From which we may confidently infer, that, having "used the office of a deacon well," (1 Tim. iii. 13,) in the church of Jerusalem, and being found a man "full of the HOLY GHOST and of wisdom," when he and his brethren were driven from that city, and were all "scattered abroad in consequence of the persecution which arose about his colleague, Stephen," he was invested with a *new office*, and sent forth to minister in various parts of the country as an "evangelist." At any rate, nothing is plainer than that the "ministry of the word" made no part of the deacon's office, as laid down by the Apostles; and as he is soon afterward introduced to us as bearing the office of an "evangelist," the appropriate function of which we know was preaching the Gospel, we are warranted in concluding that he was set apart to the latter office before he went forth to engage in public preaching. In short, until it can be proved that Philip preached and baptized as a *deacon*, and not as an *evangelist*,—which we are perfectly sure never can be proved—the allegation, that the apostolic deacons were preachers, is perfectly destitute of scriptural support; nay, directly opposed to the scriptural account of the institution of their office.

Accordingly, when in the subsequent parts of the New Testament there is a reference to the proper *qualifications* for the deacons' office, no intimation is given that, in the candidates for that office, the gifts requisite for public instruction were received. We are told that it was necessary that those who bore this office should be sober, grave, faithful in all things, ruling their own houses well, sound in the faith, &c., but not a word of their being "apt to teach," as was expressly demanded of all who were candidates for "ministering in the word and doctrine."

It is plain, then, that "the order of deacons," as one of the "three orders of clergy," for which our Episcopal brethren contend, cannot stand the test of Scripture. It must, undoubtedly, be given up, if we would be governed by the word of God. Deacons there undoubtedly *were* in the apostolic Church; but they were evidently curators of the poor, and attendants on the tables of the Church; precisely such as were found in the Jewish synagogues, before the coming of CHRIST, and such as are found in all completely organized Presbyterian churches at the present day. And this continued to be the nature of the

office for several hundred years after the apostolic age. But when a spirit of carnal ambition began to reign in the Church, and led ecclesiastical men to aspire and encroach, deacons invaded the province of preachers, and committed to "*sub-deacons*" the burden of their primitive duties.\*

Having thus being compelled to set aside one "order" of Episcopal clergymen, when "tested by Scripture," we now proceed.

II. To the *second* point insisted on by the author of this Tract, and which, indeed, evidently forms his main object, viz. that we are taught in Scripture, that in the apostolic Church, there was a grade of ministers of the Gospel superior to the ordinary pastors; above common ministers of the word and sacraments; that ministers of this grade were *alone* empowered to *ordain*, to *confirm*, and to *govern* the Church;—and that there is evidence in Scripture that this arrangement was intended to be *permanent*. Such is the confident allegation of Bishop Onderdonk; and he professes an entire willingness to rest this Episcopal claim *on scriptural testimony alone*. It is hoped that our readers will bear this in mind, and not suffer

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\* The following extracts from early writers plainly show, not only that the deacon's office was, originally, what we have above represented, but that this continued to be the case for several centuries. Hermas, one of the apostolical fathers, in his *Similitude*, 9, 27, tells us that "of such as believed, some were set over inferior functions, or services, *being intrusted with the care of the poor and widows.*" Origen, (*Tract 16, in Matt.*) says, "These deacons preside over the *money-tables* of the Church." And again, "The deacons who *do not manage well the money of the Church* committed to their care, but act a fraudulent part, and dispense it, not according to justice, but for the purpose of enriching themselves;—these act the part of money-changers, and keepers of those tables which our Lord overturned. For the deacons were appointed to preside over the tables of the Church, *as we are taught in the Acts of the Apostles.*" Cyprian, (*Epist. 52,*) speaks of a certain deacon who had been deposed from his "sacred deaconship on account of his fraudulent and sacrilegious *misapplication of the Church's money* to his own private use; and for his denial of the *widows' and orphans' pledges* deposited with him." And, in another place, (*Epist. 3, ad Rogatianum,*) as a proof that his view of this office is not misapprehended, he refers the appointment of the *first* deacons to the choice and ordination at *Jerusalem*, as already recited. Ambrose, in speaking of the fourth century, the time in which he lived, (*Comment. in Ephes. iv.*) says, "The deacons *do not publicly preach.*" Chrysostom, who lived in the same century, in his commentary on *Acts vi.* remarks, that "the deacons had need of great wisdom, *although the preaching of the Gospel was not committed to them;*" and observes further, that it is absurd to suppose that they should have both the offices of *preaching and taking care of the poor* committed to them, seeing it is impossible for them to discharge both functions adequately. Jerome, in his letter to Evagrius, calls deacons "*ministers of tables and widows.*" And in the *Apostolical Constitutions*, which, though undoubtedly spurious as an apostolical work, may probably be referred to the fourth or fifth century, it is declared, (*Lib. viii. cap. 28,*) "It is not lawful for the deacons to baptize or to administer the eucharist, or to pronounce the greater or smaller benediction." Other citations, to the same amount, might easily be produced. But it is unnecessary. The above furnish a clear indication of the nature of the deacon's office in the primitive Church. Yet as this testimony is not that of *SCRIPTURE*, it has not been thought proper to embrace it in the body of our review, but to present it in this form, that it may be estimated for what it is worth. And surely, on the principles of our Episcopal brethren, it is worth much.

themselves for a moment to forget that our appeal is to the BIBLE, and to the BIBLE ONLY. Does the BIBLE, then, countenance the claim that prelates, or an order of ministers superior to ordinary pastors, and having alone a right to *ordain*, &c. were established by Divine appointment in the apostolic age, and intended to be a *permanent order* in the Christian Church? The author of the Tract before us maintains the affirmative. We are constrained with confidence to take the negative side, and to the Scriptures we make our appeal.

Bishop Onderdonk sets out in his argument with acknowledging that "the name *bishop*, which now (among Episcopalians) designates the highest grade of the ministry, is not appropriated to that office in Scripture. That name, he confesses, is there *always* given to the middle order of presbyters; and *all* that we read in the New Testament concerning 'bishops,' (including, of course, the words 'overseers' and 'oversight,' which have the same derivation) is to be regarded as pertaining to that middle grade. The highest grade is there found in those called 'apostles.' And it was *after the apostolic age* that the name 'bishop' was taken from the second order, and appropriated to the first. In short, the doctrine of this Tract is, that in the days of the Apostles, the title of *bishop* was applied to presbyters, that is, to ordinary pastors, or parish ministers, and to *them alone*; that during this time the Apostles were the prelates of the Church; that the Apostles alone, while they lived, were invested with the power of ordination; that when they died, they were succeeded in their pre-eminent rank by ministers of a corresponding grade; that this superior class of ministers, who were the true and only successors of the Apostles, thought proper to drop the name of "apostles," (whether through *modesty* or *policy* the author does not say,) and to assume that of "bishop," which had before belonged to common pastors. All this, we are given to understand, can be *demonstrated from Scripture*.\*

In regard to the first step in this train of allegations—for we will not call it argument—we entirely agree with Dr. Onderdonk.

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\* It is worthy of notice that the author of this Tract differs widely in the ground which he assumes from one of the most learned and able advocates of Episcopacy that ever lived. We refer to the celebrated Dr. Henry Hammond, undoubtedly one of the most erudite and able divines of the Church of England that lived in the seventeenth century, and at least equal in learning and talent to any bishop now on the stage. He maintained, in direct opposition to Bishop Onderdonk, that all the persons denominated *bishops* and *presbyters* in the New Testament, (the names being then common,) were *prelates* or *bishops*, properly so called; and that the second order, that of presbyters, was not instituted until after the apostolic age. Dr. Hammond appears to have been just as confident that his doctrine was taught in Scripture as our author can be that the *opposite* to it is there found. Which of these prelati cal champions shall we believe? "Who shall decide when doctors disagree?" We are persuaded that the spirit of the New Testament frowns equally upon both. In the meanwhile, it appears that our Episcopal friends are not agreed in the ground which they take for the support of their cause.

Nothing can be plainer than that whenever the title of "bishop" is applied in the New Testament to Gospel ministers, it designates ordinary pastors. A scriptural bishop was the spiritual teacher and guide, or "overseer," of a particular flock; and the same men were called "elders," or "presbyters," and "bishops" interchangeably, the names being common. This Dr. Onderdonk concedes, and we have no doubt with entire correctness. But in all the succeeding steps of his course, we have quite as little doubt that he proceeds without the smallest support from Scripture; nay, in direct opposition to the whole spirit and scope of the New Testament.

This writer contends—and it is essential to his cause that he be able to show—that while the Apostles lived they bore a superior ecclesiastical *rank*, and were endowed with ecclesiastical *rights* superior to other ministers; that, in particular, the right of *ordaining* was *confined* to them; and that, when their ministry terminated, they left this pre-eminent *rank*, and these peculiar *rights*, to certain prelates, who were their successors in power and pre-eminence. Now the fact is, that on these points, though brought forward with some show, and even parade of argument, are wholly without support from Scripture, and have not one of them been made out by our author. It is not denied, indeed, that the Apostles bore a peculiar character, and had extraordinary powers and prerogatives imparted to them, adapted to the peculiar circumstances in which they were placed. For, until the canon of the New Testament was completed, they might be said, to a certain extent, to supply its place, and by *inspiration* and the exercise of *miraculous* powers, to be, in a peculiar sense, the authorized leaders and guides of the primitive Church. "The apostolic office"—says Dr. Barrow, universally known to be an eminent Episcopal divine—"as such, was personal and temporary; and, therefore, according to its nature and design, *not successive*, nor communicable to others, in perpetual descendance from them. It was, as such, in all respects *extraordinary*; conferred in a *special manner*; designed for *special purposes*; discharged by *special aids*; endowed with *special privileges*, as was needful for the propagation of Christianity, and founding of churches. To that office it was requisite that the person should have an immediate designation and commission from God; that he should be endowed with miraculous gifts and graces; that he should be able, according to his discretion, to impart spiritual gifts; and that he should govern in an absolute manner, as being guided by infallible assistance, to which he might appeal. Now such an office, consisting of so many extraordinary privileges, and miraculous powers, which were requisite for the foundation of the Church, was *not designed to continue by derivation*; for it contained in it divers things, which apparently were not communicated, and which no man without gross imposture and hypocrisy, could challenge to himself." *Pope's Supremacy*, pp. 122, 123, N. Y. edition. Such was the judgment

of this eminently learned and able Episcopalian, concerning the foundation of the whole argument before us. There is not a shadow of support to be found in Scripture for the alleged transmission of the pre-eminent and peculiar powers of the Apostles to a set of ecclesiastical successors. As men endowed with the gifts of inspiration and miracles, and constituted the infallible guides of the Church, until the New Testament canon should be completed; their character and position were altogether extraordinary. They had no successors. Nor can the remotest hint be found in Scripture, that they had, or were ever intended to have, any such successors.

But, considering the Apostles as ministers of CHRIST, empowered to preach the Gospel, to administer Christian sacraments, and to convert the world to CHRIST, they *had* successors; and these successors were, manifestly, all those who were empowered to preach the Gospel, and to dispense the sacramental seals of discipleship; for in the final commission which the Saviour gave to the Apostles, and which must be considered as embracing their final and highest functions, they are sent forth to disciple all nations, to baptize them in the name of the FATHER, and of the SON, and of the HOLY GHOST: and it was in immediate connexion with the command to discharge these ordinary duties, that the promise which is considered as pointing to the ministerial succession was given—"Lo, I am with you always, even unto the end of the world." If the friends of prelacy could produce even the semblance of testimony from Scripture, that the ordaining power is something more sacred and elevated than that of dispensing the Gospel, and its sealing ordinances; if they could produce the least hint from the New Testament that the powers possessed by the Apostles were, after their decease, divided; and that while one class of ministers succeeded to their lower and more ordinary functions, another succeeded to certain pre-eminent rights and powers, not specified in their commission; they would have some plausible ground on which to rest their cause. But every reader of the New Testament knows that there is not a syllable there which gives the most distant intimation of either of these alleged facts. On the contrary, the evidence against them is ample and decisive.

Suppose, for argument's sake, that a pastor of the Presbyterian Church were sent to China or Japan to preach the Gospel, and, if successful, to organize churches, agreeably to his views of truth and order. Suppose it not possible to send more than *one*, and that he were invested with power by the proper authority, in this forming state of things, to ordain ministers, and perform every ecclesiastical act necessary to complete a Christian organization. Would this man be considered, by any rational inquirer, as clothed with a *new office*, or as elevated to a peculiar or separate "*order of clergy*?" Surely not. He would be considered simply as an "evangelist," invested with special powers from the necessity of the case. And when the churches



organized by him were prepared for a regular and mature Presbyterian arrangement, would any be so absurd as to imagine that the ministers ordained by him were his "successors" in regard to the special commission and powers under which he had acted? Such an idea would be too preposterous to be entertained by any one. They would be simply his successors in respect to his original and ordinary powers; and every thing connected with his extraordinary delegation would terminate with the extraordinary circumstances which gave it birth. He would transmit, of course, to those ordained by him, nothing more than that simple office which he bore anterior to his peculiar mission.

Thus it was with the Apostles. Their commission, as stated with great particularity by the evangelists, empowered them to preach, to baptize, to disciple all nations, and to teach them to observe all things whatsoever CHRIST had commanded. All other permanent powers were included in these; for there are none others mentioned. All ministers of the Gospel bear this commission. When the Apostles left the world, their inspiration, their miracles, their prerogative of guiding the churches by infallible teaching—in a word, the extraordinary character with which they were invested, died with them, and all that they transmitted was that which was embraced in their commission. That they did not transmit a large and very prominent part of their extraordinary powers, Episcopalians themselves acknowledge. We know not that any modern Protestant bishops claim to be *inspired*, to have the power of *working miracles*, or of authoritatively prescribing the will of CHRIST to the Church, in place of the New Testament. All these adjuncts or annexations to their *general office*, constituting them APOSTLES, in the strict sense of the word, our Episcopal brethren confess ceased when the last Apostle left the world. This was, no doubt, the case. Where, then, is the evidence of which these same brethren talk so much, of their transmitting the pre-eminence and superiority of their character to a class of superior successors?

Bishop Onderdonk, from the circumstance that he finds the "apostles and elders" frequently distinguished from each other in the New Testament history, takes for granted that they were thus distinguished, because the former were ministers of a superior *order or rank* to the latter. He also supposes that he finds evidence in the New Testament, not only that the Apostles *ordained*, but that they *alone* had the power of ordination while they lived. Now, we will venture to say that there is not a shadow of evidence in favor of either of these allegations in the Word of God. As to the office of the apostles and elders or presbyters, it was undoubtedly the same in all its essential characteristics. Let any unprejudiced reader examine the commission given by our Lord to the *twelve*, and afterward to the *seventy*, and then say, whether grades of *power*, and diversities of clerical *rank*, are masked therein. Let him say whether it includes any thing

(excepting the *supernatural* part of their powers) but what belongs to every minister of the Gospel. Authority to preach the Gospel, to administer sealing ordinances, and to make disciples of all to whom they are sent, formed the substance of the apostolical commission; and the very same forms the essence of the commission of all regular ministers now. Our author, indeed, ventures to *affirm*, that the Apostles were not distinguished from other ministers, while they lived—because they were appointed by CHRIST personally; nor because they had “seen the LORD” after his resurrection; nor because of their miraculous powers; but because they sustained a *superior office*. This, he says, “*will not be questioned*.” We certainly, however, *do* question it; and are quite sure that he has not proved it, and cannot prove it, from Scripture, or from any other credible source of evidence. In fact, it may be said with truth, that we have nothing in the pamphlet before us, adduced in favor of this position, worth mentioning, but the simple affirmation of the writer, which, on such a subject, we beg leave to decline accepting as conclusive.

The simple and plain truth of the case is this. The Apostles were all *presbyters* or *elders*. This, and this *only*, was their proper ecclesiastical *office*. Accordingly, the Apostle Peter speaks thus—“The elders which are among you I exhort, who am also an *elder*, and a witness of the sufferings of CHRIST, and also a partaker of the glory that shall be revealed.” Such was Peter, if he himself understood his office;—AN ELDER. But he was an *INSPIRED* elder; an elder ENDOWED WITH MIRACULOUS GIFTS; an elder who had “WITNESSED the sufferings” and resurrection of CHRIST; an elder chosen to be one of the number who should preside over the forming and rising Church under its new economy, before its *written* body of instructions were prepared, and even to assist in preparing those instructions; and, for that purpose, inspired of God to counsel, guide, and instruct the churches for their permanent edification. Such were the Apostles generally. When they died, the *inspiration*, the *miracles* and the *peculiar apostolical authority* died with them, and they simply transmitted their *office* as *elders* or *presbyters* to their successors. All this is plainly to be gathered from the tenor of the New Testament; and when Bishop Onderdonk undertakes to press the testimony of Scripture into the support of any other doctrine, he fails, in our opinion, most egregiously.

Quite as little proof have we that the *ordaining* power was exercised by the Apostles *alone*, while they lived. Or rather, this position is still more directly opposed to abundant scriptural evidence. We know that it was not so. Timothy, and Titus, and Barnabas all ordained; and yet they were none of them apostles, in the appropriate sense of that title. In order to surmount this difficulty, however, our author, with many others who have gone before him in this controversy, takes the liberty

of supposing that Timothy, Titus, Barnabas, Silvanus, Andronicus, Junia, Epaphroditus, and others *were* all apostles, in the pre-eminent sense of the word, though confessedly not of the number of the *twelve*; and that, therefore, when we read of any of these exercising the ordaining power, we are to consider it as falling in with the Episcopal claim, and as confirming the doctrine of the Tract before us. We have always considered this plea as one of the forlorn hopes of our Episcopal brethren, and as much more adapted to expose than to aid their cause. And as wielded by our author, it certainly does not appear to more advantage, than in the hands of those from whom he borrowed it. It is well known to learned men that the original Greek word which we translate *apostle*, signifies a *messenger*, or *one who is sent* on any errand, either sacred or secular. It is well known, also, that it has, in the New Testament, a *peculiar* or *appropriated*, and a *common* signification; and that its peculiar application is to that chosen band of men, who were endowed and sent in an extraordinary manner by CHRIST himself. Of the peculiar or restricted application of this title we need not select specific examples. They are numerous and well known. In this high and exclusive sense, we are expressly told it was confined to those who had "seen the LORD," and who were "witnesses of his sufferings and his resurrection." In this sense it was applied to the twelve, and afterward to Matthias, who was chosen to take the place of Judas, "who by transgression fell." And, in the same specific meaning of the title, Paul was an apostle, who was made to "see the LORD," in a miraculous manner, and who was "chosen to be a witness unto all men of what he had seen and heard." Let any impartial man, who doubts whether this is the meaning of the title of *apostle*, in its primary and pre-eminent sense, as applied to those on whom our LORD himself bestowed it; let him read the following scriptures, and he will no longer doubt. Matt. x. 1-6; Luke vi. 12-17; Acts i. 21, 22; Luke xxiv. 48; Acts xxii. 14, 15; Acts xxiii. 11; Acts xxvi. 16, together with many other parallel passages, which will readily occur to all who are familiar with the Bible.

With this representation of the apostolic office, Dr. Barrow, the learned Episcopal divine before quoted, entirely agrees. "To the office of an apostle," says he, "it was requisite that the person should have an immediate designation and commission from God; such as St. Paul so often doth insist upon for asserting his title to this office—"Paul, an apostle, not from men or by man." "Not by men," saith St. Chrysostom; "this is the property of the apostles." It was requisite that an apostle should be able to attest concerning our LORD's resurrection or ascension, either immediately, as the twelve, or by evident consequences, as St. Paul; thus St. Peter implied, at the choice of Matthias—"Wherefore of those men which have companied with us, must one be ordained to be a witness with us of the resurrection:" and, "Am I

not," saith St. Paul, "an apostle? have I not seen the LORD? According to that of Ananias—"The God of our fathers hath chosen thee, that thou shouldest know his will, and see that just One, and shouldest hear the voice of his mouth; for thou shalt bear witness unto all men of what thou hast seen and heard."—*Pope's Supremacy*, p. 122.

But the term *apostle* (αποστολος) is also sometimes applied in the New Testament to men who were not thus immediately commissioned by CHRIST in an extraordinary manner, to be "witnesses of his sufferings and his resurrection;" but who were simply *messengers*, sent on particular occasions to perform a certain service. This distinction between the *official*, and the *lax* or *general* sense of this term, the learned translators of our English Bible, though themselves zealous Episcopalians, seldom fail to recognise. Thus Paul, in writing to the Philippians, ii. 25. says—"I supposed it necessary to send unto you Epaphroditus, my brother and companion in labor, but your *messenger*, (αποστολος,) and he that ministered to my wants." Epaphroditus had been *sent* by the Philippians as a *messenger*, or bearer of their bounty to Paul. This we learn not only from the passage just quoted, but also from chapter iv. 18, of the same epistle. Accordingly he is styled "*their messenger*." Surely it would be preposterous to consider the original word as importing that he was an apostle in the official sense of that term. Again, the same Apostle, in designating certain brethren sent with Titus to bear the Church's bounty to Jerusalem, speaks of them thus—"Whether any do inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the *messengers* (αποστολοι) of the churches, and the glory of CHRIST." Here the very same rule of interpretation applies; and accordingly so judged the pious translators of our Bible; and therefore they rendered the word *messengers*, not "apostles."

With regard to the alleged apostleship of Timothy and Silvanus, it is equally unsupported. They are never called apostles in a single instance in Scripture. It is true, the first epistle to the Thessalonians begins thus—"Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians," &c.; and in the next chapter of the same epistle, the Apostle speaks thus—"Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as the apostles of CHRIST." In this latter verse, the Apostle undoubtedly either speaks of himself in the plural number, which he often does; or refers to some other of the Apostles, of whom the same might be said. That in using this language, he did not refer to Silvanus, or Timotheus, is plain, because, in a verse or two before, he says—still using the plural number—"We were shamefully entreated, as ye know, at Philippi," &c. When the Apostle was treated with so much violence at Philippi, certainly Timotheus was not with him. Besides, neither Silvanus nor Timotheus was "a

witness" of the sufferings and resurrection of their Master. Neither of them was immediately commissioned by the Saviour himself, as the Apostles were: on the contrary, Timothy was ordained, agreeably to the simple apostolical practice, "with the laying on of the hands of the presbytery." And the Apostle Paul, in other places, while he speaks affectionately of his "son in the faith," at the same time mentions him in a manner which plainly evinces a marked distinction between his office and that of the apostleship. Take as an example, 2 Cor. i. 1—"Paul, an apostle of JESUS CHRIST, *and Timothy our brother.*" And, again, Colossians i. 1—"Paul, an apostle of JESUS CHRIST, *and Timothy our brother.*" Here we have the very same evidence of diversity of rank that our author deems so decisive when he finds mention made of apostles *and* elders. Surely the humble and affectionate Paul would not have spoken thus, if Timothy had possessed an equal right with himself to the title of "an apostle of JESUS CHRIST," in the official and appropriate sense of that title.

The claim advanced in behalf of Andronicus and Junia,\* as apostles, is not only unfounded, but really bordering on the ridiculous. The only testimony advanced in support of this claim, is the language of the Apostle Paul in the close of his Epistle to the Romans, xvi. 7—"Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the Apostles." This passage would never have been thought of as admitting the construction which the friends of prelacy attach to it, had not their cause stood greatly in need of testimony. Its obvious and simple meaning is, that these persons were "held in high estimation by the Apostles;" or were regarded by the Apostles as of note, or conspicuous among their friends. This is the general interpretation of intelligent and impartial commentators; and more cannot be made of the passage, unless by those who resolve that it *shall* speak in favor of their cause.

It is evident, then, that none of these persons were *apostles*, in the official and restricted sense of that title; and as we know that Barnabas, Timothy, and Titus, ordained, it follows, inevitably, that the ordaining power was not *confined* to the Apostles while they lived; and, of course, that this whole branch of our author's argument falls to the ground. Nothing can be plainer than that "pastors," "teachers," and "evangelists," even

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\* There is some reason to believe that Junia, one of these persons whom Bishop Onderdonk has dubbed *apostles*, was a *woman*! The name, as it stands in the original is *Ἰουνία*, which has no article to indicate the gender, and which may come as well from *Ἰουνία*, as from *Ἰουνίας*. Father Calmet remarks—"St. Chrysostom Theophylact, and several others, take Andronicus for a man and Junia for a *woman*, perhaps his wife. The Greeks and Latins keep their festival, May 17th, as husband and wife." Rosenmueller's annotation on the passage is as follows—"καὶ Ἰουνίαν. Quae videtur fuisse uxor Andronici. Aliis Junias est nomen viri, pro Junius." What renders it more probable that Junia was a woman is, that a man and his wife, a man and his sister, and two other females, are undoubtedly saluted in the preceding and following verses of the same chapter.



while the Apostles lived, often officiated in ordinations—not merely as humble assistants, but as principals, in investing others with the sacred office.

The manner in which Bishop Onderdonk undertakes to dispose of the plain record, that Timothy was set apart to his office, “with the laying on of the hands of the presbytery,” is one of the most singular examples of evasion and management that we remember ever to have seen. He is confident that the Apostle, when he says, (1 Tim. iv. 14,) “Neglect not the gift that is in thee, which was given thee by prophecy, WITH THE LAYING ON OF THE HANDS OF THE PRESBYTERY,” has no reference to Timothy’s ordination. Why? For no other earthly reason, that we can perceive, than that this supposition would make against the Episcopal claim. He does not deny, indeed, that it *may* refer to that transaction; but he says, “it cannot, at least, be *proved* to do so;” and he chooses rather to consider it as “a separation of one, already in the ministry, to a particular field of duty.” Indeed, his aversion to ordination by a “presbytery,” is so determined and invincible, that, rather than admit that this passage refers to Timothy’s ordination, he intimates his willingness to give up another passage, in which the Apostle (2 Tim. i. 6,) speaks of “the gift of God which was in Timothy by the putting on of *his* (Paul’s) hands,” as also having no reference to his ordination! And he gravely remarks, that, “if it have not, then Timothy’s ordination is nowhere specifically mentioned, but is to be inferred, as in other cases; and, in this view, both these passages are unconnected with the controversy before us.” The truth is, if these passages refer to different transactions, it is much more probable that the former refers to Timothy’s ordination than the latter, simply because in every instance in which we find a specific account given of an ordination in the New Testament, there was a *plurality of ordainers*. But the probability is, that they refer to the same transaction, viz. the one ordination of Timothy; and that Paul presided in the “presbytery” when that ordination was performed, “laying on hands” with the rest of the brethren, which we know is every day done in our presbyteries, when, as is commonly the case, one of the older members presides, and takes the lead in imposing hands, and is the mouth of the body in the ordaining prayer.

But even allowing that the Apostle, in that passage in which he speaks of the “laying on of the hands of the presbytery,” refers to Timothy’s ordination, still, our author insists that no argument favorable to presbytery can be drawn from this confession. The word (ἑρεσβυτερειον) rendered “presbytery,” he alleges *may* mean—not a body of presbyters, but the office of the *presbyterate*, or *presbytership* itself. So that he would propose to translate the passage thus—“with the laying on of hands to confer the presbyterate.” In support of this fanciful and ridiculous translation, he quotes Grotius, and refers also to Calvin, as giving to it the countenance of his opinion. Now, it is

granted that Calvin, in his Institutes, (Lib. iv. chap. 3, sect. 16,) does express himself in a manner which favors this interpretation; but afterward, when he came to write his commentary on Timothy, when on every principle of justice, we ought to consider him as expressing his more mature opinion, he delivers the following explicit judgment—"Presbytery—those who consider this as a *collective term*, intended to express a *college of presbyters*, in my opinion judge correctly."\* But let this virtual misrepresentation of Calvin pass. It might be expected, however, that, after admitting this interpretation of the passage, as referring, not to a body of ordainers, under the name of a presbytery, but to the office of the *presbyterate*; it would, of course, be admitted that Timothy was now made a *presbyter*, or invested with the office of the presbyterate. Not at all! This inference, which would seem to be irresistible, (and which, by the way, is that which Calvin assumes in the passage referred to by Bishop Onderdonk,) must at any rate be "neutralized," to employ the significant language of our author. In order to accomplish this, he reminds us that the titles of presbyter, bishop, deacon, &c., are so "loosely" and interchangeably applied in the New Testament to all classes of officers, even to apostles, that nothing conclusive can be drawn from a name. On the whole, it is evident that such are the spectacles with which this gentleman views every object which relates to this controversy, that facts, names, and the plainest statements, if they happen to make against the claim of Episcopacy,—are nothing,—absolutely nothing. They are to be moulded, tortured, or nullified at pleasure. But the remotest hint that can, by possibility, be pressed into the service of prelacy, is a conclusive argument. We have no doubt of the entire honesty of all this on the part of our author. But it shows the wonderful sway of prejudice. A man who has been long in the habit of gravely repeating the most irrelative and powerless representations from year to year, and calling them arguments, generally comes at length, sincerely to believe them not only true, but irrefragable.

Bishop Onderdonk, however, after plunging from difficulty to difficulty, and from one utter failure of proof to another, in this part of his argument, still insists upon it that Timothy and Titus are represented in the New Testament as *prelates*; and that their character makes a clear case in favor of Episcopacy. He appears to satisfy himself, and evidently expects to satisfy his readers, with such reasoning as the following. We do not profess to give his exact language in the following sentences; but what, according to our perception, is the real force of his statement. "It cannot be *proved* that the Apostle, when he speaks of

\* The word *Πρεσβυτεριον* occurs but three times in the New Testament, viz. in Luke xxii. 66. and in Acts xxii. 5. In each of these cases it is impossible to look at the original without perceiving, in a moment, that it refers to a bench or college of elders. The third example of its occurrence is in the case before us; where we think the same thing is equally evident.

'the hands of the presbytery' being laid on Timothy, refers to his ordination at all. It is, *perhaps*, more *probable* that it refers to his being set apart to a special and temporary service: or it *may* be understood to mean, (if it *does* refer to his ordination,) that he was set apart, by the laying on of hands, to 'the *presbyterate*,' that is to the office of *presbyter*. Yet, even if this be supposed, as the title of presbyter, as used in the New Testament, means any thing and every thing in ecclesiastical office, it *may* be here construed to mean something higher than a mere presbyter, strictly speaking; *therefore* there is at least *as much* evidence that it means a *prelate* as a *presbyter*. Besides, for any thing we know to the contrary, the 'presbytery' which officiated on this occasion '*may* have consisted of apostles only, or of one or more apostles joined with others;' as the Apostle speaks, in another place, of having laid his own hands on Timothy. *If this be so*, it cannot, *of course*, be claimed as a Presbyterian, but was an apostolic ordination. We may be considered, then, as having *proved*, that presbyters alone did *not* perform the ordination, granting the transaction to have been one; but that an apostle actually belonged, or else was added for this purpose, to the body called a 'presbytery.' It is also worthy of notice that St. Paul makes the following distinction in regard to *his own* agency and that of *others* in this supposed ordination, '*by* the putting on of my hands'—'*with* the laying on of the hands of the presbytery.' Such a distinction *may* justly be regarded as intimating, that the *virtue* of the ordaining act flowed from Paul; while the presbytery, or the rest of that body, if he were included in it, expressed only *consent*. On the whole, the language here used *requires us to believe* that a minister of higher rank than an ordinary presbyter was present and officiated in this ordination—or what is *said to be* the ordination of Timothy. At any rate the Episcopal theory is *at least as good a key as that of parity* to the meaning of the word 'presbytery;' and considering the above distinction of '*by*' and '*with*,' our theory is obviously the better of the two." See pages 18-23. In short this wonderful jingle of words, denominated argument, when brought into a narrower compass, is to the following effect—"It is *doubtful* whether either of these famous passages refers to the ordination of Timothy or not. *If* either or both *have* such a reference, they *admit* of an interpretation *quite as favorable* to prelacy as to parity; *therefore*, as some *other* passages of Scripture *seem* to wear an aspect more favorable to prelacy than parity, we are *bound* to interpret *these*, which are acknowledged to be still more doubtful, in the *same way*." Though these are not the *ipsissima verba* of our author, they really present no caricature of his mode of reasoning. We verily think that inferences so perfectly inconsequential and unwarranted would be driven from any enlightened and impartial tribunal on earth, as unworthy of an answer.

Our author next attempts to establish, as a matter of *fact*,

that Timothy was an Episcopal bishop or prelate at Ephesus. This he endeavors to make out in the following manner. He first recites the charge which the Apostle Paul gives to the elders of Ephesus, with whom he had an interview at *Miletus*, (Acts xx.) He gathers from this charge the amount of ecclesiastical power committed to these elders, and exercised by them. He then goes over the epistles to Timothy; and thinking that he perceives larger powers and a higher authority intrusted to Timothy than to the elders, he confidently infers that Timothy was a minister of superior *rank* to the elders; in other words, a prelate. We consider all his reasoning on this subject as entirely without force, or even plausibility; and we are persuaded all impartial readers will make the same estimate, after attentively weighing the following considerations.

1. We might have expected great diversity in the mode of address in these two cases, because the circumstances of the persons addressed were essentially different. The elders of Ephesus were the officers of an organized and regular church; and were charged simply with carrying forward the affairs of a collected and officered flock. Whereas Timothy was obviously sent on a temporary mission to Ephesus, with a special charge to rectify disorders, to correct abuses, and to convey, immediately from the Apostles, a variety of special instructions, respecting the doctrine, the worship, and the officers of that church. Surely these circumstances will abundantly account for the peculiar manner in which Timothy is instructed and exhorted, and the special powers vested in him for discharging the duties of this arduous mission. Who would expect to find the officers of a regular church addressed in the same manner with an individual "evangelist" sent on a critical mission to the same church in a state of agitation and disorder?

2. The address to the elders of Ephesus, when the Apostle met them at Miletus, is sufficient, of itself, to destroy the Episcopal claim. We will not stop to inquire whether this interview at Miletus took place *before* or *after* the date of the first epistle to Timothy. We care not which alternative is adopted, so far as our argument is concerned. The opinion of many learned men is, that the interview recorded in Acts xx. occurred six or seven years *prior* to the date of the epistle. This seems to be Bishop Onderdonk's opinion, and we are content to assume it as correct. Now if it were so, we have the spectacle—strange and inexplicable on Episcopal grounds—the spectacle of an inspired apostle solemnly addressing the elders of an important church, where the apostle himself had labored for three years; reminding them of their duties; exhorting them to fidelity; and formally committing to them the rule and discipline, as well as the instruction of the flock; and all this, without so much as alluding to an ecclesiastical superior. If we understand our author, he supposes that, at this time, there was *no prelate* at Ephesus, Timothy not having been yet sent

thither. Be it so. Is it not passing strange, then, that the Apostle in addressing them should not allude to this *defect* in their ecclesiastical situation; that he should not sympathize with them in regard to it; and promise, or at least, hint something about the future supply of this defect—a defect, on Episcopal principles, so essential? Not a word like this, however, is found. On the contrary, the Apostle solemnly commits the whole inspection and rule of the church to these elders themselves, and distinctly calls them BISHOPS. “Take heed,” says he, “to yourselves, and to the flock over which the HOLY GHOST has made you overseers, (in the original *ἐπισκοπους*) *bishops*, to feed (the original here signifies to *rule* as well as to *feed*) the Church of God, which he hath purchased with his own blood.” In short, he makes no allusion to any higher authority than that which he charges *them* to exercise. On this occasion Timothy himself seems to have been present, Acts xx. 4, 5. If, on the other hand, we suppose that the first epistle to Timothy was written *before* the interview at Miletus, and that Timothy, or any other person, was *then* the prelatial bishop of the church of Ephesus, the fair presumption against the Episcopal claim becomes still stronger. Can it be imagined, on Episcopal principles, that Paul would have addressed these elders, in the presence of their diocesan, or while he was living, if not present, and would have committed the “oversight” of the flock entirely to *them*, without so much as hinting that they owed any subjection or reverence to *him*, or to any person of superior rank? It is impossible. This fact alone does not merely render the Episcopal claim *improbable*; it *destroys* it; unless we suppose that the Apostle expressly intended to deceive the elders of Ephesus, or to insult their diocesan, or that he forgot—what no modern Episcopalian ever forgets—the dignity and prerogative of the prelate.

3. It is nowhere said, or hinted in Scripture, that Timothy ever was bishop of Ephesus, or Titus of Crete. That is, there is no evidence whatever in the inspired history, that these men, or either of them, ever had a fixed pastoral charge, of many months’, much less years’, continuance, in the places in which they are alleged to have been permanently located; or that they ever sustained any title, or enjoyed any authority, which marked a prelatial character. We utterly deny that they ever did; and we are perfectly sure that it never has been, or can be, proved from Scripture. That one of them was at Ephesus, and the other at Crete, on a special emergency, and for a short time, we are, indeed, distinctly informed. But this is *all* that appears. Timothy is represented as travelling from place to place continually; and the same was probably the case with Titus. The very epistles themselves which were directed to those missionaries contain evidence that, as they had been recently sent to Ephesus and Crete, so they were soon to depart and go elsewhere. The *postscript* to the second epistle to



Timothy, and the epistle to Titus, which speak of their being "bishops," are known to be spurious; that is, it is certain that they make no part of the authorized text, and that they were interpolated long after the apostolic age. Of course, they have nothing to do with this inquiry. But, though neither of these ministers is said in Scripture to have been a "bishop," in the Episcopal sense of that word, Timothy is expressly styled by the Apostle an *evangelist*, (2 Tim. iv. 5,) and the probability is that Titus bore the same character. If it be asked, What was the nature of the *evangelist's* office? We answer, in general, he was a *preacher of the Gospel*;—a *bearer of the Gospel* to those who had it not. But if the inquiry be, What was the nature of this office in the early Church? let Eusebius answer. He says, "Very many of the disciples of that day travelled abroad, and performed *the work of evangelists*, ardently ambitious of preaching CHRIST to those who were yet wholly unacquainted with the doctrine of faith, and to deliver to them the Scripture of the divine gospels. These having merely laid the foundations of the faith, and *ordained other pastors*, committed to them the cultivation of the churches newly planted; while they themselves, supported by the grace and co-operation of God, proceeded to other countries and nations." (lib. iii. cap. 37.) Bishop Onderdonk, indeed, endeavors to obviate the inference drawn from the fact that Timothy is called an *evangelist*; but without the smallest success. The considerations which he urges for refuting it, are chiefly the following. [1.] "If Timothy is called an *evangelist*, he is also called an *apostle*." This, as we have seen, is a mistake; he is nowhere so called in Scripture. [2.] "It does not appear that evangelists, as such, had any particular *rank* in the ministry. Philip, the deacon, was an evangelist; and in Ephes. iv. 11, evangelists are put after prophets." True, in the apostolic age, they had better work to do, than to contend about the adjustment of *titles*, *precedence*, and *rank* in the sacred office. But one thing is certain, that "evangelists" are distinguished from "apostles" with a distinctness which precludes the possibility of our considering them as the same. [3.] "If Timothy were an evangelist, there is no proof that Titus, and the 'angels' of the seven churches were evangelists." This there is much reason to believe is a mistake. It is highly probable they were. At any rate, we are very sure it cannot be made to appear that they were *not*. [4.] "Eusebius probably refers to *bishops*, when he speaks of these evangelists; and *if so*, then Episcopacy still prevails." This is, again, an entire mistake. Eusebius *does*, indeed, mention some as evangelists, by *name*, who are said to have been bishops. Having done this, he goes on to speak of "many other disciples" of that day, "as going abroad, and performing the work of evangelists;" and to *these*, he explicitly informs us, was committed the *ordaining power*. His mode of speaking precludes the possibility of their being bishops, in the sense

which became current afterward in the Church. In short, the title "evangelist" is found but *three* times in the New Testament. Once it is applied to Timothy; once to Philip, who had been one of the seven deacons at Jerusalem; and once in Ephes. iv. 11, where we read of "apostles, prophets, *evangelists*, pastors, and teachers." This is conclusive proof, as far as scriptural authority goes, that the title has no reference to prelacy.

4. There is nothing represented in Scripture as enjoined upon Timothy and Titus, or as done by them, which is not perfectly consistent with Presbyterian principle and practice. Timothy was sent to Ephesus, and Titus to Crete, to do what?—To correct abuses as to doctrine, worship and order; to see that suitable persons were selected and set apart to ecclesiastical offices; and, in general, to "set in order the things that were wanting." It is well known that the Presbyterian Church in this country has been in the constant practice, for more than half a century, of sending out evangelists—just such men as Eusebius describes—into destitute settlements to organize churches, ordain elders and deacons, correct irregularities, and "set in order," as far as possible, every thing that may be necessary for Christian edification. Now, we ask, Why may not Timothy and Titus have been just such Presbyterian evangelists? There is not a title, either of fact or expression, in the whole statement respecting them, which is inconsistent with the supposition; nay, we have no doubt that this was the real fact. It will avail nothing with us to reply, as our author, like all his predecessors, doubtless will reply—that this cannot be, because none but prelates ever had the power of ordaining. Shall we never have done with this constant begging of the whole question in dispute? We fearlessly assert that there is not a syllable in the New Testament which even distantly *intimates*, that either Timothy or Titus performed the work enjoined upon them rather as prelates than as "evangelists;" and that there is just as much reason to assert that all the itinerant missionaries sent out annually by the Presbyterian Church into frontier settlements, are prelates, as from any thing that is said in the New Testament, to ascribe such a superior rank to Timothy and Titus. Perhaps it will be said, that, although Presbyterian missionaries are always empowered to organize churches, and to ordain ruling elders and deacons, they are never authorized, singly, to ordain teaching elders, or ministers of the Gospel. This is, no doubt, true. Yet this is only an ecclesiastical regulation, not a necessary or essential law of CHRIST's house. In our Church, according to her present constitution, three ordainers must always be present, and assist in a regular ordination. But there is quite as regular a Presbyterian Church in our country, in which *two* ordainers are sufficient. And a third, equally regular, also in our country, according to whose form of ordination, a *single* ordainer is sufficient to complete a regular investiture with the sacred office.

We may suppose, then, that Timothy and Titus might have been alone charged with the ordaining power, in the peculiar circumstances in which they acted, and might have exercised it accordingly, without the least departure from Presbyterian principle.

But *did* either Timothy or Titus ever, in a single instance, perform the work of ordination *alone*? This is constantly taken for granted by Episcopalians; and the establishment of the alleged fact is essential to their cause. For if they only ordained in company with others, or as members, (perhaps the presiding members) of their respective presbyteries, then we have, in each case, a simple specimen of Presbyterian ordination. But it is assumed by Episcopalians that they ordained *alone*, without a shadow of proof, and against all probability. The question, whether there were or not, at Ephesus and Crete, a body of presbyters, at this time, who might, upon Presbyterian principles, have officiated in the work of ordination, will here be left out of view. Archbishop Potter delivers it as his opinion, that in Crete, at least, there were none. But we shall forbear to canvass this question, as not essential to the argument of parity, however it may be answered. Let this have been as it may; there is every reason to suppose that Timothy and Titus were assisted in every ordination by *others*. We know that Mark was with Timothy; and that Zenas and Apollos were with Titus. Who can tell but that these ecclesiastical companions took part in every ordination? We cannot positively assert that they *did*; but it would be still more presumptuous to assert, since they were on the spot, that they *did not*. And yet, unless the patrons of Episcopacy can prove that they took no part, and that the "evangelists" ordained alone, their whole argument, drawn from this case, falls to the ground.

Nor does it affect our reasoning to allege, that the Apostle's language, through the greater part of the epistles to Timothy and Titus, is *personal*; — that is, the epistles are addressed to them individually. For example, such language as the following frequently occurs:—"This charge I commit unto *thee*, son Timothy;"—"These things write I unto *thee*, that *thou* mightest know how to behave *thyself* in the house of God;"—"that *thou* mightest charge some that they teach no other doctrine;"—"lay hands suddenly on no man," &c. This language manifestly avails nothing to the cause of prelacy; for, 1. As these men went to Ephesus and Crete as a kind of special envoys, immediately from the Apostle, it was natural that the system of instructions should be addressed to them personally; for in the circumstances in which they were placed, they were to be the chief counsellors and guides in every thing that was done. 2. A Presbyterian ordination never occurs without addressing to the newly ordained minister language of precisely the same import; or rather, without exhorting him *in the very words* of Paul to Timothy. But no one ever dreams that this language is incon-

sistent with parity. For, although no one of our ministers can regularly ordain alone; yet as each possesses the ordaining power, it is proper that each should receive a separate and distinct charge. 3. If this argument proves any thing, it will prove too much, for it will prove that these evangelists alone were empowered to *preach* and *pray* in the respective places to which they were sent to minister, for charges in relation to these points are given to them in the same personal style. 4. No evangelist is ever sent forth by our Church for the purpose of organizing and "setting in order" churches, without bearing with him a body of special *instructions*, always drawn up in the form of a letter, and, of course, addressed to him personally. Are all these proofs that our evangelists are prelates?

In closing our remarks on the alleged prelatical character of Timothy and Titus, we have one circumstance to mention, which we cannot help regarding as decisive. The circumstance is this. Bishop Onderdonk, as we have seen, explicitly acknowledges that—"all that we read in the New Testament concerning *bishops* is to be regarded as pertaining to the "middle grade," i. e. to "presbyters," and never to prelates. In other words, he acknowledges that the title of "bishop" is, in no case, in the New Testament, used to designate a minister of superior rank; but always to designate ordinary pastors. Of course, the term *bishop*, as found in the epistles to Timothy and Titus, has no reference to prelates. Now, if this be so, then we have no allusion whatever, in these epistles, to any such superior officer. Among all the counsels and laws intended to be left on permanent record, for the guidance of Christians in all ages, there is not the remotest hint pointing to such an officer. Presbyters, or ordinary pastors, ruling elders and deacons, are all plainly pointed out, and the proper qualifications and duties of each carefully specified. But not a syllable is said to them about prelates, their rights, prerogatives, duties, or mode of investiture. They are never even once reminded that it is their duty to be docile and obedient to their proper diocesan. Assuming Presbyterian principles, this is perfectly natural—just what might have been expected. If no such officer existed, of course he could not be recognised or described. But, on Episcopal principles, it appears to us utterly unaccountable. Or rather, it affords, in our opinion, conclusive proof that no such officer of superior rank was then known in the Church, or intended to be established as a permanent order.

We have only to notice one leading argument more which Bishop Onderdonk employs to make out Episcopacy from Scripture; and that is the argument drawn from the "angels" of the seven Asiatic churches. In reference to these he reasons thus. "Each of these churches is addressed, not through its clergy at large, but through its 'angel,' or chief officer. This 'angel' is addressed personally, and in a manner which implies much power and responsibility in his pastoral charge: the sin-

gular number is used in speaking to him. This individual is, in each case, identified with his church, and his church with him. Ergo these 'angels' were prelates."

Now, we ask, What are all these facts to our author's arguments? What do they prove? Why may not these "angels" have been Presbyterian pastors, just as well as Episcopal bishops? Every word that is said of them applies quite as appropriately and strictly to the former as to the latter. The term "angel," in itself, decides nothing. It simply signifies a "messenger." As far as we know its origin, it was derived from the Jewish synagogue; every particular synagogue having been furnished with an officer bearing this title, and that officer, it is well known, was not a prelate. Some of the most learned Episcopal writers, however, have been of the opinion, that the term "angel" is a figurative expression, intended to point out the *collective ministry* in those churches respectively: and hence in addressing the angel of the church in Smyrna, it is said, "*Some of you I will cast into prison,*" &c. Nor can we infer any thing from the addresses made, or the powers assigned to these "angels." They agree just as well with parochial bishops, or pastors, as with prelates. And accordingly, it is notorious that some of the most learned and able writers on the Episcopal side in this controversy, have given up the argument drawn from the apocalyptic "angels," as affording no real support to the claim of prelaey.

Besides, there is another difficulty respecting these "angels" of the seven churches, when claimed as *prelates*. Bishop Onderdonk's theory is, that the prelates of the Church in the apostolic age, were never called *bishops*, but *apostles*; and that *after* the Apostles' days, these successors to the pre-eminent apostolical powers began to be styled *bishops*. Now, here, according to our author, we have a title which is neither the one nor the other; and which appears, as a ministerial title, in no other part of Scripture. It will not do to reply, that as all the apostles excepting John, who was made the medium of address on this occasion, had passed away, we may suppose that the appointment of their prelatical *successors* had *newly* commenced, and that these "angels" are a specimen. Why not, then, call them either *apostles* or *bishops*? Why give them a title intended to be applied, as it would seem, in but *one case*, and then for ever dropped? We surely might have expected some intelligible intimation of what was intended concerning *so great a subject* as the names and "orders of clergy," before the sacred canon was finally closed; especially as the *transition* period from the Apostles to their "successors" had now come. But no; not a word. All is still left in doubt and obscurity. And the truth is, the aspect and character of these addresses themselves do not very well correspond with the case of *recently appointed* officers. In reference to at least *two* of them, there are indications of a long preceding incumbency in office, and of sinking



down into lukewarmness and sloth. It is by no means likely that, under the eye of inspired apostles, men already in this state of moral *depression* would have been selected to preside over churches. In short, the more carefully we examine the case of these "angels," the more all dreams of their affording support to prelacy are dissipated.

Such is a cursory view of the arguments produced from Scripture, by Bishop Onderkonk, in support of the Episcopal claim. Our only wonder is, that he does not see them to be, both in their individual import and in their combined character, destitute of even the semblance of force. At every step in his progress, unless we are deceived, he has totally and manifestly failed. His method of reasoning, from the beginning to the end of his pamphlet, is of the following sort—"This fact *admits* of an Episcopal construction; at any rate, it cannot be *proved* that its import is in favor of parity. We may, *therefore*, take for granted, or *at least it will not be questioned*, that its meaning is more favorable to Episcopacy than to parity. We are warranted, then, in assuming this point as *established*. To us the proof appears absolute; but it is enough for a rightly disposed mind that it only preponderate. For, let it not be forgotten, that as it cannot be *proved*, it ought not to be *allowed*, that any but those who held the apostolical or Episcopal office, superior to that of mere presbyters, either performed the ordinations mentioned in Scripture, or are there said to have the *right* to perform such acts." In such misnamed reasoning as this our author abounds; and he so far deceives himself—(which we have no doubt he does sincerely)—as to call it DEMONSTRATION!

But has he really proved ANY ONE of those points which are not merely important, but even essential to the establishment of his claim? Let us, for a moment, look back and recapitulate. Has he proved that the ordaining power was *confined* to the Apostles while they lived? He certainly has not. The contrary most manifestly appears. In his efforts to establish this point, has he proved that Timothy, Barnabas and others were apostles in the official sense of that title, because they undoubtedly ordained? Not at all. But in attempting it, he has mangled and perverted Scripture, and entirely misapprehended the apostolic character. Has he been able to show from Scripture that the Apostles, in their peculiar and pre-eminent character, had successors; and that these successors were the bishops? He has not even pretended, so far as we recollect, to produce a single scripture which gives the remotest countenance to either of these positions. Has he proved, or rendered even probable, that Timothy or Titus was sent to Ephesus or Crete, not on a temporary and extraordinary mission, but to occupy a fixed and permanent pastoral charge? He has not; nor can he do so. For, from the scriptural account of the ministry of those itinerants, it is by no means likely that they

were in either of those places more than a few months, or perhaps, weeks. Has he proved that the *second* epistle to Timothy was addressed to him *at Ephesus* at all? He has not; and some of the most learned commentators have thought it altogether improbable. Has he given us the least proof that either Timothy or Titus went to Ephesus or Crete in any higher character than that of simple "*evangelists*," sent on a special mission, and charged for that purpose with special powers? By no means. The whole statement concerning them agrees far better with parity than with prelacy; nor is there a single fact or hint in the history of either which necessarily, or even probably, implies the latter. Has he shown that before those missionaries went to Ephesus and Crete there were teaching presbyters or pastors residing in both those places, who might, on Presbyterian principles, have performed the work of ordination? Or has he proved that either Timothy or Titus ever performed a single ordination *alone*? He has not produced the least proof of either, nor can he do it. Has he proved, or approached to the proof, that the "*angels*" of the seven churches were prelates? Not at all. Neither their name, nor any facts alluded to in their case, give the least intimation that they bore this character. The same may be said of every fact and principle peculiar to prelacy which he has attempted to establish. Instead of producing direct and palpable scriptural testimony, he has been compelled to resort to doubtful conjecture, circuitous inference, and remote probability, or even possibility. No one position is firmly supported. Even if he had been able to establish *every one* of the points above referred to as facts, still his main object would have been far from being gained. He would still be obliged to show, from *Scripture*, that all this was intended to be a *permanent arrangement*. This he has not done. This, we are very sure, he cannot do. His premises and his conclusion are alike unsound.

The last remark brings again to our view a most singular part of Bishop Onderdonk's argument, to which we before alluded, but which deserves a more pointed notice. He grants, (p. 12,) as we have seen, that the title of "*bishop*," in the New Testament, is every where applied to *ordinary pastors*; and that it was *after* the apostolic age that the title of "*bishop*" was taken from the "*second order of clergy*, and appropriated to the first." When we came to this point in his argument, we felt curious to know what *scripture* he would produce to attest this *last* point, viz. that "*after* the apostolic age, the title of '*bishop*' was taken from the second order, and appropriated to the first." But, at this principal link in his chain of proof, he abandons his professed ground. "*As we learn*," says he—from whom? from any *inspired writer*?—not at all—"as we learn from Theodoret, one of the fathers!" He does not pretend to find the slightest warrant in the Bible for this essential part of his argument. How are we to account for this? We thought we had been

called to investigate the claim of Episcopacy as "TESTED BY SCRIPTURE:" and here, for an essential link in the chain of proof, we are referred to a writer in the *fifth century*! We reject this proof for several reasons: 1. Because it is not *Scripture*, and with *that alone* we have to do at present. 2. Because if this change of *title* had the sanction of Divine appointment, and if the *rank* which it represents had been regarded as a matter of so much importance as modern prelatists annex to it, we might, surely, expect to find in the New Testament some intimation of what was to take place. 3. Because no one doubts that, in the fifth century, when Theodoret lived, prelaey had crept into the Church, and was firmly established; and that the language which he employs fell in with the current claims and practice of his day. 4. Because, if the testimony of the fathers is to settle this point; (against which we enter our solemn protest; what cannot be found in the Bible is no law for Christians;) if an appeal *must* be made to the fathers at all; pray let us go to those who lived nearest to "the apostolic age," and who, of course, are the most competent witnesses of what took place immediately after that age, when this change of title is alleged by our author to have been brought in. Does Clemens Romanus, does Ignatius, does Polycarp, say any thing like what Theodoret is brought to testify? *They* lived at the very time when this transfer of titles is alleged to have taken place. Does any one of them speak of it? Not a word. But they say very much of an opposite import. Ignatius says, again and again, that the PRESBYTERS SUCCEED IN THE PLACE OF THE APOSTLES. Clemens, who was contemporary with the Apostle John, speaks familiarly of the presbyters in his day, as the rulers of the Church, very much in the language of the New Testament; and Irenæus, who flourished toward the latter part of the second century, repeatedly speaks of presbyters as being successors of the Apostles. Surely the representations of these men, though not constituting our rule either of faith or practice, are much more worthy of confidence than the language of those who lived several centuries afterward, when it is known that great corruption, growing out of ambition and worldliness, had found its way into the Church, and when an erroneous nomenclature, as well as practice, was notoriously prevalent.

Such is the result of our author's appeal to the "test of Scripture." If he has *proved* a single point peculiar to the Episcopal system, from the New Testament, then we know not what *proof* means. Surely if the inspired writers had been Episcopalians; and, especially, if they had been believers in its fundamental importance, as well as in its Divine appointment; they *could* not have left the subject in their writings—writings, be it remembered, expressly intended to guide the Church to the end of time;—they *could* not, we repeat, have left the subject in so lean and doubtful a plight as it would appear from our author's statement. Bishop Onderdonk has evidently examined the Scriptures

with the most anxious vigilance, and with the aid of the best divines of his Church who have lived for three centuries; and he has evidently collected every fact, hint and allusion that was capable of being brought to bear witness, ever so minutely or remotely, in favor of his cause. And yet the fact is, that every impartial reader must see that he has not been able, in regard to *any one point*, to produce a single scripture, decided and "home to his purpose." Now, if Episcopacy had been meant to be taught in Scripture, as the only authorized model of church order; and if the New Testament had been intended to be a sure guide in this matter; can any reflecting man believe that the inspired writers would have written as they have done in relation to ecclesiastical order? We will venture to say, it is impossible! When they had occasion to speak so frequently concerning Christian character and hope; concerning the Church, its nature, foundation, head, laws, ministers, and interests; it is truly marvellous, if they had thought as the writer of this pamphlet does, that they should not have told us something more explicit respecting "orders of clergy;" the mischiefs of "parity;" the danger of departure from the regular "succession;" and the fundamental importance of contending for an "authorized priesthood." Had their opinions been those of the author of this Tract, they *could* not have been silent, or have spoken doubtfully respecting these points. They would have dwelt upon them in every connexion; have repeated them at every turn; and have made *this subject* clear, whatever else was left in the dark. Now, as it is granted, on all sides, that they **HAVE NOT DONE THIS**; as Episcopalians themselves acknowledge that no one of the inspired writers has done it, or is at all **EXPLICIT** on the subject; it is as plain as any moral demonstration can be, that the principles and claims of this pamphlet were then **unknown**, and, consequently, have no Divine warrant.





## ANSWER

TO, A

### REVIEW OF "EPISCOPACY TESTED BY SCRIPTURE,"

*In the Biblical Repertory for April, 1835.*

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SOME people are prompt, and some tardy; the same with periodicals; and the Biblical Repertory is of the latter class—perhaps with good reason. By the Biblical Repertory we mean, of course, the author of the Review before us. He informs us that “copy after copy” of “Episcopacy Tested by Scripture” was sent him, from about the time of its earliest appearance, yet without waking the energies of his tardy pen; nay without being honored with the perusal of more than “a fourth, or at most, a third part of its contents.” The reason was, that it contained nothing with which he was not “familiar.” At length, however, in time for the April number of the Repertory, and “within twenty-four hours” of the moment of penning his third paragraph, he vouchsafes it “a cursory perusal.” Why, after leaving it so long unnoticed and unread, say some four years, why did the reviewer at length examine its pages, and even bend his powers to the labor of a reply? He informs us that it was because “the voice of exultation over its supposed unanswerable character seems to be, in the Episcopal camp, waxing louder and louder,” and because “some of the *less informed* of [his] friends may misapprehend the reason of [his] silence.” Only the “less informed,” he it noticed; the Biblical Repertory, a thick and handsome Quarterly, is the vehicle of communication with the “less informed” of the Presbyterians! One might have supposed that the columns of one of their religious newspapers would be the more appropriate channel. Mark also the words, “misapprehend the reason of *our* silence;” the silence of this individual reviewer, for the Tract had been reviewed a year before, in the Christian Spectator. Such language, under such circumstances, indicates that *this* writer understood that *himself* was looked to, by more or fewer of the Christian public, whether “less” or better “informed,” for a reply to this Episcopal essay. In other words, while the reviewer, for himself, deemed the Tract, for four years, unworthy of notice, there were those whose judgment, either made known to him or taken for granted, constrained him at length to give his well-trained faculties (“familiar” with the whole subject) to the task, and to issue his production in one of the choicest Presbyterian periodicals. If the author of the Tract were vain of it, he would not covet a greater compliment.

After extracting from the Review such a compliment, and with the more direct compliments there given us, it may seem unkind to say that the tone of the reviewer is that rather of a declaimer than of a reasoner. But as "less-informed" persons are often caught by positive language, and insinuations against the parties opposed, it is our duty to say, that this positiveness and these insinuations abound in the production before us. Let our timid readers then bear in mind, that it is easy to *say* that no man of sense thinks as Episcopalians do, and that our opinions have no countenance whatever in the holy volume; let them be informed, that men who reason are apt to regard such *sayings*, except as they occasionally escape an ardent debater, as mere sound, a lordly kind of scolding, resorted to when arguments are scarce, or when the current of argumentation is becoming stagnant. The author of the Tract, says the reviewer, is under "the wonderful sway of *prejudice*"—certain of his inferences "would be driven away from any *enlightened* and *impartial* tribunal on earth:" again, "we confidently assert that there is *no authority whatever* in the Word of God" for bishops proper; the claim of deacons to be clergymen, "has *no foundation whatever* in the Word of God:" if this claim "had not been actually advanced, it would never have occurred to us as *possible* that it should enter the mind of any *thinking* man:" again, "the claim advanced in behalf of Andronicus and Junia [or Junias] as apostles, is not only unfounded, but really bordering on the *ridiculous*;" yes, "*ridiculous*," although that claim is allowed by Calvin, by Diodati, by Aretius, by others in Poole's Synopsis, and is regarded as of equal probability, or more than equal, with the other construction, by Hammond\* and Macknight; yet adds the reviewer, the contrary "is the general interpretation of *intelligent* and *impartial* commentators:" again, "the manner in which Bishop Onderdonk undertakes to *dispose of the plain record* . . . . is one of the most singular examples of *evasion* and *management* that we remember ever to have seen:" again, the opinion that *πρεσβυτεριον* in 1 Timothy, means *office*, the presbyterate, is "*fanciful* and *ridiculous*:" the word seems a favorite one, "*ridiculous*;" though the opinion has, in the Tract, the names of Jerome and Ambrose, of Calvin † and Grotius, and, in the Answer to Mr. Barnes' second Review,

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\* Hammond allows this absolutely, on John xx. 21, note b. We here specify for this opinion, Menochius, Tirinus, Estius, Vorstius, and Paræus; see Poole's Synopsis. Add also, Parkhurst and Wolfius, and Whitby, as we understand him; who cites Chrysostom and Theodoret.

† The objection is repeated by this reviewer, that Calvin held a different view afterward. Not exactly true; but if it were, he still allowed this one to be reasonable. Dr. Bowden made this reply long ago, as the reviewer should have known. See also our second Answer to Mr. Barnes. Dr. Cooke, we now observe, has answered still more effectually. (Essay, p. 175; Answer, p. 21.) The Institutes, in which Calvin made this concession, were *first* published before his Commentary, in which he partly revokes it; but *successive editions* of the former, still making the concession, were published till "five years before he died."

those of a host besides: yet again, speaking of Bishop Onderdonk's arguments at large, "our only wonder is, that he does not see them to be, both in their individual import, and in their combined character, destitute of *even the semblance* of force;" in plainer terms, the reviewer wonders that Bishop Onderdonk "does not see" himself to be without "even the semblance" of common understanding.

Such is the tone—we could make other extracts of the same kind—of this Review, in a periodical "conducted by an Association of Gentlemen in Princeton."

Another feature of this Review is, that it creates men of straw, *fictitious arguments*, in the demolition of which the "less-informed" readers will be apt to think that the arguments of the Tract are demolished. 1. It is said, that the Tract professes to "demonstrate *from Scripture*," that the name bishop, given in Scripture to presbyters, was appropriated afterward to bishops proper: and in conformity with this *fiction*, the reviewer exults when he proclaims that this appropriation was proved, not from Scripture, but from "one of the fathers." Now, who ever expected to prove from the New Testament, an occurrence which did not take place till after its books were written? Or, who, but the reviewer, deems this change of a *name* the "principal link in the chain of proofs," or even an integral part of the scriptural discussion of Episcopacy? We proved the recognition of the first order in that volume, without reference to its designation: *that* is the scriptural proof of the only important point. How or when that order came by the *name* of bishop, is a mere affair of history: and as historical authority for the change, we adduced the declaration of Theodoret; and also the concession of Videlius, a learned Non-episcopalian, that it was as early as the time of Clement of Rome. Does the reviewer contradict this authority? by no means. He only contends that we ought to find Scripture—for what? for an event yet future when Scripture was written; in other words, a *prophecy*—a prophecy of what? of a mere change of *name*! A worthy subject of prophecy, indeed! He urges, however, that it related to "a matter of so much importance"—importance! we might as well ask the Romanists to give us a scriptural prophecy that the bishop of Rome would acquire the *name* of Pope.

2. It is alleged that the Tract maintains that "the apostles *alone*, while they *lived*, were invested with the power of ordination," "and that when their ministry *terminated*, they *left*" their rank and rights to "their successors:" to demolish this effigy of his own creation, the reviewer replies that "Timothy, and Titus, and Barnabas all ordained, and yet they were none of them apostles, in the appropriate sense of that title." Now, the Tract affirmed that these three ordained, or had the power to do so, while most of the apostles were living; as also the seven "angels," while St. John was living. While any of the thirteen original Apostles were on the earth, these and others were their

official compeers; when they died, these and others were their successors, as coming after them—in the other sense, their succession in sacerdotal standing was from the time they were set apart respectively to their high office. The Tract did *not* confine ordaining to those called apostles in Scripture; for it ascribed that function to Titus and the seven “angels,” who are not so designated: it ascribed it to the Apostles, and to certain other *individuals*, not mere elders. May we not ask the reviewer, “What does your [fictitious] arguing reprove?”

3. Some strength of the reviewer, with the aid of the mighty name of Barrow, is expended on the proposition, that the *extraordinary, miraculous, and special* powers and duties of the Apostles proper, were not committed to successors. Who said they were? not the Tract certainly; nor any Episcopalian we ever heard of. And what further proposition does the reviewer superinduce upon this argument of straw? just this—“But”—O yes, the Presbyterian, as well as the Episcopalian, has something to save out of the smoke of this blank volley—“But, considering the Apostles *as ministers of CHRIST*. . . . . they *had* successors.” What an example of much ado about nothing!—of making a speech, and ending at the point started from! Neither party claims succession to the extraordinary functions of the thirteen; but both claim succession to them as ministers of CHRIST.” All this was known before. The true questions were, What *sort* or *grade* of “ministers” succeeded to the apostolic ministerial office? and, Was the superiority of the Apostles to the elders an extraordinary and transient arrangement, or a *permanent* one in the Church? To a solution of these questions, this part of the labor of the reviewer brings us no nearer. The “less informed” may indeed be carried away with the torrent of his argument against a shadow, and may imagine that because no *extraordinary* apostolical distinctions have descended, there is *no* basis for Episcopacy; but this class of readers are beginning to be *better* “informed.”

4. The reviewer, as also did Mr. Barnes, adverts to the “post-scripts” to the second epistle to Timothy, and to that to Titus, “which speak of their being bishops,” and very gravely and learnedly declares them to be spurious: true—what then? did the Tract refer to them? no: does any Episcopalian put them into the scriptural argument? no: does any Episcopalian mean to do so? no. For what purpose then are they even named in this controversy? for none, that we can perceive, except it be to make a *display*, by arguing down what nobody asserts.

5. On the word “evangelists,” the reviewer offers what he deems “conclusive proof, as far as scriptural authority goes, that the title has no reference to prelacy.” So exactly said the Tract; an evangelist might be either bishop, priest, or deacon; nay, even the laity “did the work of evangelizing;” the title did not imply either one of the sacred offices. Why “prove,” then, that it “has no reference to prelacy?” why, but to make

a *show* of proving something, in an argument against Episcopacy?

6. On a question of his own raising — “Why may not Timothy and Titus have been Presbyterian evangelists?” — the reviewer says, that the author of the Tract “*doubtless will reply*, that this cannot be, because none but prelates ever had the power of ordaining.” An easy way to make answers! put what argument you please into the mouth of your opponent, and then, assuming it to be his, exclaim, “Shall we never have done with this constant begging of the question in dispute?” Let us turn about this weather-cock logic. Why may not Timothy and Titus have been *Episcopal evangelists*? the reviewer “*doubtless will reply*,” that there is no Episcopacy in Scripture; and then we, in turn, will “*doubtless*” echo his rejoinder, “Shall we never have done with this constant begging of the question?” Such questions and answers might be stereotyped, with blank spaces, and filled up for any controversy on any subject. We say that Timothy and Titus were not Presbyterian evangelists, because there is no scriptural evidence, or no clear evidence, that presbyters ordained; and no scriptural evidence whatever, that presbyters governed presbyters. That is *our* “reply;” the reviewer has ascribed to us a *fictitious* one. And we see no reason for his doing so, but to exhibit to his “less-informed friends” his prowess in knocking to pieces a puppet of his own fabrication.

And now we submit to every one who has read impartially the Tract, and this Review of it, whether in our exposure of the tone of the latter, in regard to its mere bold assertions and detracting insinuations, and of its wasted valor upon arguments which no one controverts, or which no one offers, we have not taken out the larger half of its pith and substance? We might go further, and ask of such readers, whether the reviewer has weakened the Tract in any one point? But as this might be deemed an imitation of him in the error of positiveness, we must reply to his reasoning, such as it is. This, for substance, is an easy work; but as brief objections often require long answers, we fear that we sentence ourselves to no small labor, and perhaps our readers to more fatigue than may be acceptable to them. It is a matter of duty, however, and we therefore do not shrink from the task.

In the tract, “Episcopacy Tested by Scripture,” we passed over the claims of our deacons, because the discussion was unimportant, as compared with the grand one, that of the claims of our bishops. But the reviewer brings them into the debate, and we are content to meet him. That therefore will, as with him, be our first topic; and then we shall take in hand his general argument against Episcopacy.

I. The reviewer takes the usual ground, that deacons were *first* appointed when “the seven” were ordained, in Acts vi.; and that their [only] duties are *there* “explicitly and plainly stated.” We join issue with him on both points.



And here we begin with the remark, that "the seven" are nowhere in Scripture called deacons—not once. The purport of this remark is, that, as in all sound reasoning, we are not here to look to *names*, but to *things* or facts. That "the seven" were deacons, we neither question nor doubt; we judge they were such, not from the name, which they have not in Scripture, but from their functions. If, however, we can find that their functions were exercised by others before them, then we say that such ministers as "the seven" existed previously to the appointment of these. If also we can show, that when the title "deacons" *does* occur in Scripture, not a word is said of their "serving tables," we think we shall have a strong argument that that could not have been the *only* function of the ministers who had this official designation. The passage now before us is this, from Acts vi.

And in those days, when the number of the disciples was *multiplied*, there arose a murmuring of the *Grecians* against the *Hebrews*, because their widows were *neglected* in the daily *ministration*, *διακονια*. Then the twelve called the multitude of the disciples unto them, and said, It is *not reason* that we should leave the word of God and serve *διακονειν* tables. Wherefore, brethren, look ye out from among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry *διακονια* of the word. \* \* \* \* \*

Whom they set before the Apostles: and when they had prayed, *they laid their hands* on them.

We have inserted the Greek words, that it may be seen that they are not used in the appropriate sense. They are applied to the "daily ministration," which took place before "the seven" were appointed; to the "service" which the twelve must have done had they not been appointed; and to the "ministry of the word:" in the two former clauses, the appropriate sense might be claimed, were it not that the name "deacon" does not yet appear to have been given, and were not the expression, at its third occurrence in the passage, clearly employed in the more general signification. It is plain, therefore, that "the seven" are not called "deacons," even by implication.

It is commonly supposed, we believe, that before the appointment of "the seven," the Apostles performed the office of "serving tables;" but this we deem a mistake. They agreed, that "it was *not reasonable* for them to leave the word, and serve tables." Surely it was just as unreasonable for them to do so previously as subsequently—and therefore we judge there were servants of tables (whether with higher functions or not) from the time the property of Christians was put into a common fund, from which "distribution was made to every one, as he had need." So obvious is this consideration, that Matthew Henry, Doddridge, and T. Scott, allow that the Apostles had agents for this work before this period; Bishop Stack thinks

"the ministration was left at large;" and Mosheim says, "The Church was undoubtedly provided from the beginning with inferior ministers, or *deacons*; no society can be without its servants, and still less such societies as those of the first Christians were." Here, then, is our first reason for asserting that there were such functionaries before "the seven:" the work was extensive from the first, among the many thousands of converts, not a few of whom must have been supported from the general fund; and the Apostles would have had to "leave the word" altogether, had they discharged this lower office, which would "not" have been "reasonable." Our next argument for this position is, that had the "twelve" given their spare time, if they at first had enough, to "this business," and yet afterward found it insufficient, because the number of disciples was "multiplied," and still multiplying, they would have scarcely appointed only "*seven*" persons to take their place: we allow that the contrary supposition is not impossible, but we submit that it is improbable; if so, it is just as probable that there were previously those, not apostles, who performed "the daily ministration" of "serving tables." Our third argument for this opinion is, that it can hardly be supposed that the twelve inspired Apostles would "neglect" any of the poor, and particularly that they would be guilty of "neglect" with a *party* or *partial* aspect, favoring the "Hebrew" widows to the injury of the "Grecian"—the home-born Jewish Christians, rather than the foreign of Jewish descent. True, some commentators allege that the "murmur" was unjust; but the holy record says no such thing; and the Apostles allow its justice in providing a remedy for the "neglect." We repeat, then, that the previous "ministration," and the "negligent" manner of fulfilling it, are to be ascribed to *other* agents than the Apostles.

The only seeming objection to this view of the case, is the expression "but we will give ourselves *continually* to prayer, and the ministry of the word." This, we say, is but an objection in appearance, for it means no more than "we will *persevere* in constant attention to these duties." It does not imply that the Apostles had previously given but a partial attention to them. We are not certain but we are honored with the concurrence of the reviewer on this point—he argues "that the Apostles considered the duties of this office as of such a nature, that their *undertaking* to fulfil them, *would* compel them to leave preaching, and devote themselves to the care of money tables." We suppose he means that they had at no time fulfilled "this office;" his argument is decidedly to that effect.

It follows, we think, from this course of reasoning, that "the seven" were appointed to make up the *deficiency* in the number of the functionaries who, till now, had "served the tables"—and particularly to meet the claims of the "Grecian" poor. Accordingly Mosheim, after mentioning the earlier "*deacons*," adds—"These first *deacons* of the Church, being chosen from

among the Jews who were born in Palestine, were suspected by the foreign Jews of *partiality* in distributing the offerings, which were presented for the support of the poor. To remedy, therefore, *this* disorder, seven *other* deacons were chosen by order of the Apostles, and employed in the service of *that part* of the church at Jerusalem which was composed of the foreign Jews, converted to Christianity. Of these *new* ministers, six were foreigners, as appears by their names; the seventh was chosen out of the proselytes, of whom there were a certain number among the first Christians at Jerusalem, and to whom it was reasonable that some regard should be shown in the election of the deacons, as well as to the foreign Jews." This view of the affair of the *deacons* is just and probable every way. It was not a general "neglect" that was complained of, but a party one, or partiality; of which the Apostles could not have been guilty, but only their agents; and such *other* agents were appointed as would remedy *this* evil precisely. Among "the seven" there does not appear to have been one native "Hebrew," an omission which, without the construction before us, would have invited a "murmur" from the party before favored. The number of disciples was great—three thousand on the day of Pentecost—five thousand soon afterward—then "multitudes of men and women" added—then the number "multiplied:" add to these facts, that large sums were contributed, and that the "ministration" of them was extensive, and it will scarcely be denied that "seven" men were not enough to superintend minutely their distribution. We again affirm, therefore, that others besides "the seven" must have performed that function before them.

One corollary to this conclusion is, that if "the seven" were deacons because they "served tables," these others were deacons for the same reason. And thus the first institution of this office is *not* found in the chapter before us.

A further corollary is, that as "the seven" were *ordained*, those who were deacons before them must have had a similar or an equivalent setting apart. Strange would it have been, to have one portion of these officers solemnly dedicated to their work, when the other portion had been left without any such honor. Ill calculated would it have been to allay party "murmuring," to have the deacons for the Grecians ordained, when those for the Hebrews had received no separation. The presumption, then, the strong presumption, without a particle of evidence to the contrary, is, that the earlier deacons were solemnly commissioned to their station in the Church. If the Apostles did not conduct previously this "ministration," which it seems clear they did not—if others had acted, under their general superintendence, in discharging it—then, whatever reasons existed for setting apart "the seven" to discharge it, under their continued supervision, the same reasons must have required the former agents also to be men set apart to the office.

And now, this portion of our argument advances rapidly. There were already, before "the seven" were ordained, men who had the same right to be called deacons that they had. These men were also ordained, or set apart, or solemnly commissioned. Who were these men? Nothing is intimated of such an ordination in the previous chapters of the Acts. But there *is* a yet earlier record of a sacred commission given to others than the twelve Apostles: it is found in Luke x.; where it is declared that "the seventy" were "appointed," and sent forth to proclaim the Gospel, and that they "returned" from their mission. What became of them after their return? Not a word more is *explicitly* recorded concerning them. Are we to infer then that they abandoned their sacred calling, and did nothing further in their ministry? Are we to suppose that they are really, as well as apparently, out of sight, in the subsequent parts of the inspired history? Or shall we rather presume, that some of these commissioned men were the deacons who officiated before "the seven" were ordained? To us, this presumption appears probable in the highest degree. Indeed, the alternative is, to suppose a previous ordination by the Apostles, not hinted at, or to allow that some of these, known to have been set apart, were the functionaries we are in quest of. We are aware that very many ordinations must have taken place which are not recorded, and that this act at the hands of the Apostles may, without inconsistency, be supposed of these earliest deacons. But we submit that the supposition is needless, when we find so large a number of men already ordained or "appointed" by the Saviour.

Our Presbyterian brethren, of course, make here the usual objections. Deacons, they allege, were not empowered to preach, as "the seventy" were; and therefore "the seven" and "the seventy" could not have held the same office. This further topic we now present to the reader.

And we first ask, Why were deacons ordained at all, if they *only* "served tables," if they were *mere* treasurers and almoners? and why ordained by the Apostles? These functions are quite common in various departments of society. Vast numbers of persons are constantly intrusted with the money of others—clerks, agents, apprentices, servants, the porters of counting-houses—with large sums. What is there in *such* a trust to make it probable that apostolic ordination would be required, when the trust related to the funds of the Church? Who thinks of a formal induction into such a trust, in any other case?—except, perhaps, in some associations, where it is done merely for parade—which of course is no analogy to be applied to church affairs. All analogy is *against* the notion that men should be ordained, when the *one* function is, to have charge of money and the poor. The presumptive argument is, then, that "the seven," when ordained, were *not* ordained for this business *alone*, but also for *other* duties, such as would correspond in

sacredness, with that of the very high solemnity with which they were set apart.

Nor are we without sufficient intimations of these further duties. When "deacons" are mentioned in Scripture by that title, in 1 Tim. iii., not a word is said of their having charge of money and the poor—not a hint of the sort is given: it is probable that this part of their office became much less important, when the large contributions to the Church ceased to be made; and were it not for the case of "the seven," who yet have not the title, no one would apply such a key to the recital in that chapter, of the qualifications they should possess. On the contrary, the passage implies that they were an inferior grade of *clergymen*. Let us examine the proofs of this assertion. 1. They were required to "hold the mystery of the faith in a pure conscience:" on which qualification Macknight says, and refers also to Beza—"Soundness in the faith being required in deacons, it is a presumption that they were sometimes employed in *teaching*; but whether by preaching, or by catechizing is hard to say. They likewise performed the office of *readers*, in the Church." Doddridge also allows, on a subsequent verse, that "it is highly probable deacons might *frequently* officiate as occasional *teachers* in public assemblies." Scultetus allows this function of deacons more explicitly. (Poole's Synopsis.) 2. Those who "have used the office of a deacon well purchase to themselves a *good degree*." Many Presbyterian commentators, the majority of those now within our reach, regard this "good degree" as advancement to the pastoral office. Those who act well as deacons, may expect to be promoted, and made presbyter-bishops: no exception is made or hinted; it was the *rule* that worthy deacons should be ordained presbyters; such was the *reward* of their fidelity, as the word "purchase" implies. Is there such a rule, or such a reward, in the case of the deacons of parity? *could* there be such a rule, or such a reward, for those who *only* "served tables?" No; the idea is preposterous; for there is no affinity between *such* an office and that of ministers of the word and sacraments; men may excel, and may improve through their whole life, in the stewardship of earthly things, yet be totally unfit to be stewards of things heavenly. An *affinity* then there must be, between the functions of deacons and those of presbyters, or the inspired language before us is incongruous and void—there must be *that* in "the office of a deacon," besides his "serving tables," which, if duly improved, will *fit* him for "the office of a [presbyter] bishop." In other words, the two offices must be *similar*, both sacred, and concerning sacred functions; only the former is inferior to the latter—in what particulars we shall show hereafter.\* We add, in this place, a coincidence in

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\* Dr. Campbell says—"The deacons . . . . were admitted very early, probably in the time of the Apostles, to an inferior part in the *sacred* ministry, such\* as



phraseology of some weight. St. Paul says, "If any man desire the office of a [presbyter] bishop, he desireth a *good* καλον work;" and then, as if to point to that expression, he declares, "They that have used the office of a deacon well purchase to themselves a *good* καλον degree"—the passages are translated by Macknight, "an *excellent* work," "an *excellent* degree." We submit that on the very face of the chapter, the reference of the latter phrase to the former is highly probable. We further suggest, that the expression "a *good* work" is regarded by commentators as very emphatic; and the Apostle would hardly use the same emphatic word within a few verses, and apply it to the encouragement of deacons, unless he meant that their fidelity would *entitle* them to a share in the "good work" of presbyter-bishops. The deaconship then was the first "degree" in the *same* sacred office of which presbytership was the second "degree." 3. It is further declared by St. Paul, that those who "have used the office of a deacon well purchase to themselves [or obtain] great *boldness in the faith* which is in CHRIST JESUS." This is interpreted by Macknight, "great courage in *teaching* the Christian faith;" implying that teaching the faith was an employment of deacons, as such. And this is the true meaning. For, why should the *mere* servants of tables acquire more "boldness in the faith" than the other laity? The language evidently imports that deacons were *officially* connected with the Christian faith, were *officially* occupied in studying it, as theologians by profession, and were *officially* pledged to declare and maintain it. If it be objected, that their acquiring this boldness and confidence in preaching, may mean their having such a quality after reaching the "good degree" of presbyters, we answer, that the Apostle speaks of it as *produced*, "purchased," obtained, by "using the office of a *deacon* well:" and this unavoidably implies that declaring the faith was part of that office, and that, by discharging this branch of the office with fidelity, deacons became such proficient as to be able to discharge the same duty with perfect confidence when the time of their promotion should come. We think, then, that the inference is as clear as any deduced from the Bible, that the scriptural deacons were ministers of the word, yet of an inferior grade, and preaching with less "boldness," with less authority, than they would when advanced to be presbyters; they were intrusted with the Gospel, but not fully and finally; their powers, in this respect, were equivalent to those of *our* deacons, who preach under a license from their superior.

On the principle that all who are commissioned to preach "the faith," have power to admit men to the visible profession of that faith, by baptizing them—which appears a sound rule, and indeed to follow by unavoidable consequence—we regard

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attending the pastors in the discharge of the religious offices, and acting under their direction. The deaconship served in fact as a *noviciate* to the ministry."

the account of deacons given by St. Paul as including, by just inference, their right to administer that sacrament. We suppose that it is allowed, on all hands, that every minister of the Gospel may baptize. If then Paul's description makes deacons such ministers, they have that power. And that Paul *does* make them ministers of the Gospel, we have shown, we trust, to be a moral certainty.

The only objection adduced by the reviewer, is, that it is not required, in this passage, that deacons, like presbyter-bishops, be "apt to teach." The objection is of no force. They were inferior ministers, as yet *acquiring* their aptness to teach, their "boldness" in declaring the faith. When, as deacons, they had obtained this boldness, then they were "apt to teach," and prepared for promotion to the "good degree," the "good work" of presbyter-bishops.

Let us now bring back this evidence to the case of "the seventy." We suggested the probability that some of them were the deacons which the church at Jerusalem had before "the seven" were ordained. The objection was, that "the seventy" had power to preach. But this objection we have now set aside—deacons, expressly so denominated, had power to preach. The reader will of course bear in mind, that "the seventy" not being *called* deacons, is no more argument against having had that *office*, than the same fact in regard to "the seven" is argument against *their* having had it—not once is the appellation "deacon" given to them. We think, therefore, we have offered an unexceptionable statement of the condition of the church in Jerusalem, in this respect, at the period in question. That it had deacons at that period, is every way probable. And that these were some of "the seventy," is far more probable than that others were ordained, when there were so many already commissioned.

But it will be further objected, that "the seventy" could not have been mere deacons, because they received (Luke x.) the same powers, and were to perform the same duties with those of "the twelve," (Matt. x.) who were, it is alleged, full ministers of the Gospel—the reviewer appears to regard both as having the same commission. The reply to this objection is easy. The ordinary powers *first* bestowed on "the twelve," were to preach and baptize, the latter being inferred from the fact that they did so, and from the commission to proclaim "the kingdom of God," which implies the right to admit into that kingdom by this initiating ordinance.\* The same ordinary

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\* This commission was given to the twelve when they were first called, respectively, by the Saviour; they baptized before John was cast into prison. (John iii. 22; iv. 2.) The account therefore in Matt. x., and the parallel places, being subsequent to this event, refers only to a mission on which they were sent, and a charge concerning its fulfilment—and also to their endowment with miraculous powers. It is a recognition of the ministerial character they already possessed. The *first* call of several of the twelve is mentioned in John i. 35, &c. that in Matt. iv. 18, &c., was a subsequent one. (See Macknight.)

powers, so far as can be gathered from the holy record, were conferred on "the seventy." But *after* the first commission of "the twelve," and about the time, perhaps just before "the seventy" were sent forth, the former received, in *addition* to their previous investiture, the power of the keys, (Matt. xviii.) the right to admit to communion, or reject from it; the right to declare absolution, or refuse to do so—which included, of course, the right to administer the eucharist, recognised as existing in "the twelve," at the first celebration of that sacrament. These further powers "the seventy" received not, as such; they did not receive them from the Saviour, though they may have been subsequently promoted to this "good degree" by the Apostles. Here then we have a body of ministers, commissioned to preach and baptize, but not to exercise the power of the keys—in other words, an inferior grade of ministers [proper] of the Gospel—just such as "the twelve" had lately been. Their functions correspond precisely with those we have detailed from St. Paul, in the epistle to Timothy; without the name, their *office* is that of the "deacons" there described. And thus vanishes the last objection to the earliest deacons at Jerusalem being some of "the seventy."

Nay more: from this last exposition, we gather an increased probability that such was the fact. This body of ministers were "appointed" to the deaconship. Is it to be supposed, that they renounced their work when their special mission ceased? Is it to be supposed that, when the Church began to be numerous, and to acquire consistence, and was in need of services in their particular station, they had all deserted their Master and his apostolic representatives, their superiors? We think not. Some of them may have been dispersed over Judea, as part of the "five hundred brethren" were, when only "a hundred and twenty" were left in Jerusalem; but a portion of them were doubtless in that city—on the spot—deacons, ready for their work; but of the "Hebrew" class, which made it expedient to choose others, for the "Grecians" and the proselytes.

In the fact that "the seventy" held the office of deacons, we have a full refutation of the plea that Philip, "one of the seven," must have reached a higher office before he evangelized and baptized. The "seventy" evangelized and baptized, without attaining a higher office. The whole *evidence* in regard to Philip is, that he was ordained a deacon, and that he preached, and administered baptism largely, about a year afterward, and that he is called an "evangelist" some twenty-six years after these occurrences. If any object, that by this time, he possibly had attained the "good degree" of a presbyter, we might let it pass, except that it is not in the record, and he is even then called "one of the seven."\* But this mere possibility, if we

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\* Dr. Campbell regarded the office of evangelist as an extraordinary one, and supposed it might be held by one whose ordinary office was that of a deacon. He

did let it pass, of his being a presbyter at the very late period mentioned, does not imply a probability of any kind or degree, that he had reached that grade in *one* year from his ordination as deacon: for *such* an allegation we ask evidence; but there is none. We affirm, therefore, that so far as appears from the facts, without any presumption or probability to the contrary, Philip preached and baptized as a deacon. It is not in the power of man to give any other scriptural view of the case.

As to that of Stephen, we do not read that he baptized, but neither do we read that he actually served tables; and if any allege that the latter is probable, from the context, we allege that the former also is probable, from the other scriptural considerations we have adduced. All that *is* recorded of him, having reference to the point before us, is, that he was *constantly* engaged in defending the Gospel; that he had, as a deacon should seek to have, "great *boldness* in [declaring] the *faith* which is in CHRIST JESUS"—"This man," said his enemies, and though they were "false witnesses," it was only in the construction of his preaching—"this man *ceaseth not* *ou navrai* to speak blasphemous words against this holy place, and the law: for we have heard him say that this JESUS of Nazareth shall destroy this place, and shall change the customs (or rites) which Moses delivered us." Does this account agree with the notion that the deacon Stephen was a mere servant of tables? He proclaimed "JESUS of Nazareth." He declared the very important doctrine of the passing away of the Mosaic "customs or rites," by their fulfilment in the Christian dispensation. He "ceased not" to do this. The reviewer is mistaken, when he says that Stephen "*simply* replied to those who 'disputed' with him;" he evidently did more, he made the defence of the Gospel his *business*. Nay, when the "disputers" with him began, Stephen had obviously been proclaiming *already* the subjects they undertook to "dispute" about; he had *already* been proclaiming Christianity, and inculcating the evanescence of the Levitical ceremonies; topics which belong especially to authorized teachers, and to them exclusively if present or near at hand, not to laymen. Here surely, then, is a preaching deacon, if there ever was one. So decidedly does this appear, that Campbell and others say he was an evangelist; but without a particle of scriptural authority—he had not the *title*, though, like "the seventy," he did "the *work* of an evangelist," and that most earnestly and "boldly," and while like them, he was officially no more than a deacon. His defence before "the council" is of the same character.

We have now vindicated, on scriptural grounds, and we trust effectually, the claims of our deacons. Our argument in their

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says—"Philip is, in another place, but at a later period, expressly called an evangelist, Acts xxi. 8. It is worthy of notice, that his office of *deacon* is there also named, that we may not confound them, or ascribe to the one what belonged to the other." We adduce this extract, as corroborating the opinion that Philip remained a deacon till the year 60; when, however, he was also an "evangelist."

behalf, is not indeed so perfect a demonstration, as that in the Tract in the cause of our bishops. Yet we deem it fully sufficient. The grand point in Episcopacy, the exclusive rights of the first order, being proved by a clear induction, what we have now offered is an ample defence of the subordinate point, the rights of the third order. We submit it, without fear, as a complete refutation of the remarks of the reviewer.

Before leaving the scriptural topics under this head, we must exhibit some of them again, briefly, to show their further results. We have seen that "the twelve" had at first the right only to preach and baptize; which made them deacons in *office*, according to St. Paul's standard, though, like "the seven," without the *name*: there being as yet no occasion, they did not act as almoners; or rather, if fanciful, it is nothing worse, to allege that this diaconal function was adumbrated in their distributing the provisions, when JESUS fed the multitudes. After serving in this lower ministry, "the twelve" received the power of the keys; by which promotion, they attained the "good degree," and were commissioned to the "good work," of presbyter-bishops. All this occurred before the death of our LORD. Afterward, after his resurrection, "the eleven" were commissioned a third time; CHRIST "breathed" on them, and said, "Receive the HOLY GHOST;" they thus obtained a further, and of course, higher power of the keys; they were "sent" by CHRIST, as the Father had sent him; he made them the representatives in "all the world," in "all nations," of the "power given unto him in heaven and in earth;" and declared he would be "with" them, with them and their successors, "always, even unto the end of the world;" which intimation of their having successors in office, implies their power to create them, i. e. to ordain such ministers as themselves, and of course those of the inferior grades. This *third* commission made the Apostles more than they were before; more than presbyter-bishops, which they became on acquiring their first power of the keys; in other words, it made them apostle-bishops, bishops proper. Here then, in the facts of the case as recorded in Scripture, we see plainly the *three* orders of Episcopacy—the apostles rose to their full eminence through those "degrees"—being first deacons in function, then presbyters, and then bishops. And here we are happy to find that the reviewer agrees with us *in part*. We claim *three* successive commissions for the Apostles—he allows *two*. He speaks of the first "*commission* given by our LORD to the twelve, and afterward to the seventy," and says that it "includes . . . . what belongs to every *minister of the Gospel*:" the twelve then, according to the reviewer, were "ministers of the Gospel" by their earliest commission, whatever was its date. He speaks also, in the paragraph the third previous, of "the *final commission* which the Saviour gave to the Apostles," after his resurrection, and which, he allows, contains the promise that "is considered as pointing to the ministerial succession." Plainly,



then, the reviewer being judge, we have *two* sacred *commissions*—and two commissions imply two offices, or two grades of office: what, alas, becomes of parity? Two commissions—the first made the twelve “ministers of the Gospel”—what did the second make the eleven?—something different? no; they continued to be CHRIST’S “ministers”—something less? no; they lost no power they had received—it follows unavoidably, that it made them something *more*! The first commission inducted them into the *ministry*, the second commission inducted them into something *more*; in other words, it made them *higher* ministers than the first did: what becomes of parity? verily, she has the *coup de grace* from one of her own sons. Two commissions, again—the first contained *no* promise that is “considered as pointing to the ministerial succession,” and of course implied no power to ordain; the second *does* contain that promise, and implies that power; the ordaining function then does not belong to the lower “ministers of the Gospel,” but only to the higher: what becomes of parity? slain already, we can only add, that she is now buried—and both at the hands of the reviewer! This done, we ask him, or any other candid investigator of Scripture, who finds there the *two* commissions, whether he does not rather find the *three* that we have described—that to an office equivalent to *deaconship*, before the power of the keys was given—that to an office equivalent to *presbytership*, when that power was added to those before possessed—and that to an office equivalent to the *episcopate*, when the promise was added, “which is considered as pointing to the ministerial succession?”

Another result, from the scriptural topics we have had before us, is to this effect. The “seventy” were ministers without the power of the keys; in other words, they held the office of *deacons*, as defined by Paul. About the time they were thus commissioned, “the twelve” received that power; in other words, they were advanced to the office of *presbyters*. Here are those two orders existing *at the same time*, during our Lord’s personal ministry. Can we not find the highest order likewise, at that period? If our Saviour declared that He was “sent” by the Father, “*as*” himself sent the Apostles, when he gave them this highest office, may we not justly regard him as, in this particular sense, as well as generally, the chief minister of his religion, while he was on earth? He is called “the *Apostle* of our profession,” or religion, after that word had obtained its appropriate meaning, and the apostles were distinguished from the elders: is it then a mere fancy to consider him as the Apostle distinctively, while “the twelve” were elders, and “the seventy” were deacons? In point of fact, he *had* the powers thus assigned him; is it not fair, then, as a matter of construction, to regard him at the time mentioned, as holding those powers in the *express* relation to his Church of its chief earthly minister, the highest of the three orders?

We would not rest any part of the proof of Episcopacy on this construction; but, with that constitution of the sacred office otherwise proved, we deem this a further illustration of it, and also sufficient evidence that it existed, *in its entirety*, during our Lord's personal ministry. With this threefold arrangement of the Christian priesthood, carried up to the immediate eye, and direct appointment of the Saviour, we see clearly its uniformity and unchangeableness. Jesus was made a "priest" and a "high-priest" after the order of Melchisedec, when the "voice from heaven" proclaimed, "Thou art my beloved Son." Holding thus the supreme commission, he gives to "the twelve," first, the lowest one; and then, promoting them to the middle grade, he completes the three orders by substituting for them "the seventy." Thus commenced the "bright succession"—and thus will it continue "through all the courses of the sun"—yes, "always, even unto the end of the world."

We like the *scriptural* argument. It is always satisfactory, when fairly and adequately conducted. But we must quit it now for a few moments, to follow the reviewer in his excursion to the *fathers*, for matter against our deacons. And we present this portion of our remarks in a different type, that it may not be confounded with the rest of them.

Hermas is the reviewer's first authority, whom he cites thus—"Some were set over inferior functions or services, *being* intrusted with the care of the poor and widows." Let us read the same passage in Archbishop Wake's translation, "Such as have been set over inferior ministries, *and* have protected the poor and the widows." The reviewer seems to make the care of the indigent the *only* kind of function performed by deacons. But the other translation makes that care *one among other* "ministries" appointed them—and even the reviewer's version admits this interpretation—so that deacons were *not* regarded by Hermas as *mere* servants of tables.

Origen says that deacons "preside over the money-tables of the Church"—he blames those of them who "do not manage well" "this business"—and he adds, that "we are taught in the Acts" that deacons "were appointed" to "this function." Who doubts all this, or any point of it? Origen says not that they have no other functions.

Cyprian speaks of a deacon who was "deposed" for his "fraudulent and sacrilegious misapplication of the Church's money," and for withholding the "pledges deposited with him" by "widows and orphans"—he regards also, says the reviewer, the transaction in Acts vi. as the *first* appointment of deacons. What conclusion do these citations furnish that deacons had no other function than the care of the poor! Does not the reviewer know that Cyprian says, "Those who believed in Samaria were baptized by Philip the deacon?" The same deacon *preached* to them. (Ep. 73; Potter, 248.)

Ambrose, [rather the commentary ascribed to him,] "speaking of the *fourth century*," says, "The deacons do not *publicly* preach"—they might, however, for any thing that the reviewer cites, *teach* in their subordinate capacity. But it is to be noted, that Ambrose speaks of this state of things as a *change* from the former one, for he declares, (Potter, 233,) "At the beginning *all* were allowed to preach (evangelizare;) but *now* the deacons do not preach publicly" (in populo prædicant.) This writer then is in our favor.

Chrysostom says, "The deacons have need of *great wisdom*, though the preaching of the Gospel is not committed to them." We submit that this father means the *full* right to preach the Gospel: otherwise why mention, in this connexion, the "great wisdom" required of deacons? He does not deny their subordinate right to preach or instruct; his language implies no more than we have stated. This is the true account of the views of Chrysostom, as we learn from the late Dr. Wilson, who says (160) that this father "has given it as his opinion on Acts vi., that the commission was of a special nature, and though their duties were in the first instance ministerial, yet they were *designed* to be *preachers*, and *did* go forth as such."

Jerome calls deacons "ministers of tables and widows" — all true—does he deny that they were also more? No, indeed. The reviewer forgot that this father said, "Without the bishop's license, neither presbyter nor *deacon* has a right to *baptize*;" with that license, both may do it. He forgot that Jerome said, "It is the custom of the Church for bishops to go and invoke the HOLY SPIRIT, by imposition of hands, on such as were *baptized* by presbyters and *deacons*," and that he refers to "the Acts of the Apostles" as his authority. He forgot that Jerome calls presbyters *priests* of the inferior degree, and *deacons* the *third* degree" of priests. (Cooke, § 154, 217.)

The Apostolical Constitutions forbid "the deacons to baptize, or administer the eucharist, or pronounce the greater or smaller benedictions." Not quite accurate: the passage forbids a deacon to "offer" or consecrate the eucharist, *ou προσφέρει*; but it adds that when the bishop or presbyter has "offered," the deacon "was to distribute it to the people, not as a priest, but as the minister of the priests." Another passage speaks of the bishop or priest as distributing the bread, and the deacons following with the cup: (Potter, 237) "Let the *deacon* take the *cup*, and delivering it let him say, 'The blood of CHRIST, the cup of life.'" (Wilson, 282.) As to the prohibition to baptize, if it be not understood, "without the bishop's license," it is at variance with Cyprian and Jerome, and others to be now adduced, and thus it was a mere arbitrary regulation, not founded on Scripture, or the earlier rules of the Church.

This is all the reviewer quotes from the fathers; and it amounts to nothing, either through intrinsic insufficiency, or the force of counter statements, as we have seen. But to settle the point fully, we shall present more of this kind of evidence than we have already placed in the scales against our learned opponent.

Polycarp says that deacons are "ministers of God, not of men" — in other words, they are "ordained for men in things pertaining to God."

Ignatius declares that deacons are "intrusted with the ministry of JESUS CHRIST;" (Magn. 6.) — he declares that they are "the ministers of the *mysteries* of JESUS CHRIST," and that "they are *not* the ministers of meat and drink, [only,] but of the Church of God" — he regards those who "do any thing without the bishop, and presbyters, and *deacons*," as "without the *altar*:" of course, deacons belong to the "altar" (Tral. 2, 7.) — he regards deacons as "appointed according to the mind of JESUS CHRIST;" they belonged to the ministry as modelled by our LORD himself, and were not first invented for the emergency in Acts vi. — he recommends that "some deacon" be ordained to visit his bereaved Church at Antioch, "as the *ambassador of God*" — and he says, "Philo, the deacon of Cilicia, still ministers *unto me* in the *word of God*." (Philad. Inscript. and 10, 11.) Let *these* deacons be compared with those of parity, and with ours: of the former, Ignatius obviously knew nothing; with the latter, he was familiar.

Justin Martyr writes — "Those whom we call *deacons* give to each of

those who are present a portion of the *bread* which hath been blessed, and of the *wine* mixed with water." (Apol. 85.)

Tertullian declares, "The highest priest, who is the bishop, has the right of *baptizing*. After him the presbyters and *deacons*, not however without the permission of the bishop, on account of the honor of the Church." (Cooke, § 183.)

The 34th Apostolical Canon "ordains that the bishop have authority over the possessions of the Church . . . . so that on his authority all things may, by the *presbyters* and deacons, be *administered to the poor*." (Prot. Epis. v 3. p. 383.) Presbyters, then, were servants of tables, without prejudice to the spiritual part of their functions. The same of course may be affirmed of deacons. Again: the 74th says, "Let a bishop, or presbyter, or *deacon*, engaging in war . . . be deposed." Why might not a deacon, if but a lay one, such as those of parity, take a commission, and "engage in war?" The prohibition shows the full sacredness of the office and duties of the deacon mentioned in these Canons.

The Council of Eliberis, C. 77, -- "It is ordained that those who are *baptized* by a *deacon*, without the bishop or presbyter, shall afterward be confirmed by the bishop." Again: "Presbyters and *deacons* are forbid to give the *communion* to those who had grievously offended, without the command of the bishop." (Schol. Arm. i. 99.)

The Council or Synod of Ancyra allowed, that *deacons* who lapsed under persecution, and afterward repented, might be "received" -- "but not *again* to administer the *bread* or the *cup*, or to *preach κηρύσσειν*." (Dr. Wilson, 102.)

The sixth general Council, called Quinisextum, (Can. 16,) declared that the precedent of the seven deacons "did not affect the number or the office of the deacons who ministered in the *mysteries*," or as Slater translates it, (201.) "at the altar of the Church."

We have now adduced evidence enough of this sort, to overturn all that the reviewer has brought forward; probably all that he ever can. We have shown that the whole voice of antiquity, without one clear exception, declares the deacons to be, not merely servants of tables, but inferior ministers of the word and ordinances.

II. We proceed to the general argument of the reviewer against the claims of Episcopacy, as they are supported in the Tract.

Here we first notice the remark, that, while *we* affirm the word "bishop," as found in Scripture, to refer to presbyters in all cases, Dr. Hammond makes both "bishop" and "elder" refer to bishops proper; and supposes the second order, presbyters, to have been instituted after the apostolic age. In this opinion, we know not that Dr. Hammond has been seconded by any one. Neither do we deem his argument on the subject, as given in a Note to Acts xi., either conclusive or just. 1. A great portion of it, if not the greater portion, is built on the slippery ground of mere *names* of office. Thus, bishop and elder are identified in Titus i.; *therefore* the elders were bishops proper; whereas the inference is just as good, that the bishops were elders proper. Thus again, Clement of Rome says the Apostles ordained some of their first converts bishops and deacons; *ergo*, they ordained no presbyters; but as Clement wrote in the first century, his use of the word bishop must be understood as in Scripture.



2. Because Paul and Barnabas brought the offerings of the Church to the "elders" in Judea, and the Apostolical Canons assign authority over the church property to bishops, Hammond argues that these elders were bishops proper. But were this granted, it would not follow that there were no presbyters in Judea; the only result would be, that "elders" was a *general* designation for the clergy, including all the orders, as appears in other passages: the same remark applies to the extracts which declare the "presbytery" in 1 Timothy to have consisted of bishops. Besides; if the apostolical canons are evidence that these elders must have been bishops proper, to entitle them to receive the church property, they are equal evidence that the "presbyters" of whom they every where speak, were known to Scripture; for, deny that presbyters, being found in these canons, must be found also in the New Testament, and it may equally be denied, that their setting forth Episcopal authority over the sacred treasury, is a proof that the scriptural elders, having charge of it, held the Episcopal office: the reference, therefore, to these canons, either establishes the inspired institution of presbyters, or else renders nugatory the allegation that the elders in question were bishops proper; and whichever of these be the result, it is fatal to Dr. Hammond's argument. 3. The only explicit authorities he adduces, are Epiphanius, of the fifth century, and the Greek Scholiasts. The former says, that when the Apostles, 'at the beginning of their preaching," found "those that were fit for it, bishops were constituted; but while there was no multitude of Christians, there were found none among them to be constituted presbyters:" but these latter notions are fallacious; "multitudes" were usually converted in every place, and so there was a fair opportunity to select presbyters; and that persons fit to be bishops could be found, and none fit to be presbyters, is incredible on its very face. In a subsequent part of the note, Epiphanius is quoted for "Timothy's power over the *presbyters*." The other authority affirms, "The Apostle left Titus to constitute bishops, having first made him bishop;" and therefore the elders mentioned in Titus were all bishops proper, none of them presbyters: but this conclusion does not follow; it satisfies the language to say, that the Scholiasts included *both* orders, as many do, under the appellation "bishops" or "elders." 4. The rest of Hammond's note is but *construing* the sacred and other writers according to his theory.

Against this theory we adduce several fatal objections. 1. We have shown it to be highly probable, far more probable than the theory before us, that "the twelve" were presbyters in fact, though without the name, before our Lord's death. 2. If we adhere to the authorized translation, "elders in every church," (Acts xiv.,) there were *several* in each church, which is inconsistent with the idea that they were bishops. 3. The elders sent for from Ephesus are called "the elders of the church," (Acts xx.,) one church again, with *many* elders, a



fact irreconcilable with the theory of their episcopal character. 4. When Paul and his company were received by James at Jerusalem, the day following their arrival, "all the elders were present;" (Acts xxi.) all the bishops of Judea, James being their metropolitan, argues Dr. Hammond: but is it credible, that all the bishops of all Judea could have been summoned to meet Paul, and have reached Jerusalem "the day following" his arrival in that city? no, they were elders on the spot, presbyters under James. 5. Paul mentions to the Corinthians their "ten thousand instructors in CHRIST," their "ministers of CHRIST," and desires these to "take heed how they build" on his foundation: is such language consistent with the opinion that the Corinthian church had no presbyters? 6. To "the church of the Thessalonians," the *one* church, Paul says, "Know *them* which labor among you, and are over you in the LORD:" *several* ministers in one church—were they all bishops? the supposition is incongruous. 7. Titus is charged to "ordain elders in every city," a *plurality* in each city, the authorized translation being the judge; were they all bishops proper? no, for the same reason. 8. So of the church at Philippi, it had its "bishops and deacons," a *plurality* of the former as much as of the latter; they surely were no more than presbyter-bishops; though not called 'elders,' they must have been of that grade. 9. James desires the sick to "send for the elders of the church, and let *them* pray over *him*," &c.; if "the church" means the particular congregation to which the sick man belonged, there were *several* called elders in that one congregation; if it means the diocese, there were *several* in one diocese; and both suppositions are fatal to the theory before us: if the bishops of several dioceses were meant, then they must assemble from various distances to pray over and "anoint" a sick person; which is a supposition wholly out of proportion, and which, if miraculous cures were frequent, must have withdrawn the bishops from their proper functions, to be constantly travelling about in company among the sick of the dioceses in their respective neighborhoods. The only rational construction is, that these elders were presbyters, and also perhaps deacons. 10. The Saviour rebuked the "seven angels" of the Asiatic churches personally, not by St. John as if the metropolitan of those bishops, but merely as His secretary; and this shows that he was *not* their metropolitan, as is by some imagined. It is also a strong argument against there having been any such functionaries so early as the scheme before us requires. And when to this is added the fact, that each of these "angels" is separately addressed, not through him of Ephesus, it is clear that the latter was not their metropolitan, as is presumed by Hammond in regard to Timothy, and as is essential to make the "bishops" spoken of in 1 Timothy bishops proper, placed under him as their archbishop; without this further hypothesis his theory must fall. But it is plain, from

what has been said, that there was *no* archbishop in Ephesus, even so late as the year 96; of course, none was there in 65; and thus the "bishops" mentioned at this earlier date, as governed by Timothy, yet without his having metropolitan or archiepiscopal rank, could have been only presbyters.

We have sufficiently refuted, we trust, this opinion of Dr. Hammond, who, learned as he was, does, like Jupiter himself, occasionally "nod:" accordingly, he has not been followed in this matter by any writer known to us. We have shown also, we hope, that his theory is not so sustained as to present the least objection to the rule, that the "bishops" so called in Scripture, are always to be accounted presbyters. That they had a superior over them, our Tract has shown. And we now proceed with the further remarks we have to make on the review of that production.

These will be much abridged by our having already offered a sufficient exposure of this review, or sufficient replies to most of its arguments. 1. We have exposed its tone of positive assertion, of refuting propositions made by no one, and of derogation from the intelligence or the candor of Episcopalians. Take these away, and there will remain but little that has even the semblance of reasoning. 2. The apostleship of Timothy, which this reviewer denies, has been sufficiently proved in our answers to the Rev. Mr. Barnes. Our readers, of course, do not wish to traverse that ground again. And if the reviewer still feels interest enough in the subject, to honor with his perusal our piece in the last Protestant Episcopalian, he can judge for himself whether we are over sanguine in our estimate of it. One new remark, however, we perceive, and will answer it briefly—apostles are "distinguished" from evangelists; Timothy is called an evangelist; and this "precludes the possibility of our considering" him as an apostle. Now, the rule is, that the greater office includes the less, both being the same in kind; if, therefore, the evangelists were officers, the apostles, being higher officers, were evangelists also, as they were elders likewise, and deacons; while yet *mere* deacons, elders and evangelists were not apostles—Timothy was both an apostle and an evangelist. If, however, evangelists were *not* officers, as such, the objection of the reviewer vanishes. Apostles are "distinguished" from "prophets," and from "teachers;" yet Paul the apostle is called both a prophet and a teacher in Acts xiii. So much for the reviewer's positiveness—"precludes the possibility!" 3. His earnest plea, that bishops do not succeed to the *extraordinary* powers or privileges of the Apostles, we have already shown to be a refutation of what nobody, no Protestant at least, affirms. And his repetition of the fancy, that none but the *special witnesses* of the-resurrection could be apostles, he will find disposed of in our answers to Mr. Barnes. To adduce Dr. Barrow for this notion, is to make him appear to maintain what in fact he does not: that divine argues

against the Romanists, that the thirteen principal Apostles had certain privileges which did not and could not descend by succession, and that thus the pope, arrogating some of these privileges, arrogates what does not belong to him; for in this sense, St. Peter had no successors. But that bishops inherit the *ordinary* rights of the Apostles Dr. Barrow expressly allows, even to "a universal *sovereign* authority, *commensurate* to an apostle:" he quotes Cyprian as "affirming that the bishops *do* succeed St. Peter and the other Apostles by *vicarious* ordination; that the bishops *are* apostles"—and as saying that "in *Episcopacy* doth reside the sublime and divine power of governing the Church, it being the sublime *top* of the priesthood." (p. 125, 193.) Let not Dr. Barrow be misunderstood; he says not one word, either directly or indirectly, in favor of parity. 4. On the "superiority of the ministerial power and rights" of the apostles over elders, we remarked—after showing the untenableness of other theories—that it "would not be questioned." The reviewer starts at the assertion; and well he may, for it leads to the inevitable demolition of his theory of presbyterial "power and rights." He recoils, as naturally as wisely, and declares, "*We* certainly, however, *do* question it." Very well—our proposition *is* questioned—by whom? by the reviewer—we must subtract a unit from our sum total—we stand 1000 instead of 1001. Mr. Barnes does not deny it, so far as we perceive. Calvin *asserts* what we say "will not be questioned;" the Divines in the Isle of Wight *assert* it; Matthew Henry *asserts* it; Dr. Campbell *asserts* it; Dr. Miller *asserts* it; the late Dr. Wilson *asserts* it. All this the reader will find in our replies to Mr. Barnes. We now add Poole's Synopsis, Burkitt, and Adam Clarke; which see. And we make our stand on this authority, for the declaration "It will not be questioned," till a name is given us which will show that further inquiry is worth our trouble. 5. To our second answer to Mr. Barnes we refer, likewise, besides to the Tract, for a mass of proofs that the text which speaks of "the laying on of the hands of the presbytery" is enveloped in too much *doubt*. to be made the basis of any argument on the question before us. Nay, we refer to this reviewer himself, who gives the following abstract of what is said in the Tract on this passage, *without attempting to refute* a single portion of it. He is content to put in *italics*, and so produce a caricature coloring, some of the words which we shall give in plain letters, that the argument may be seen unperverted; he is content to call it a "wonderful jingle of words," "inferences perfectly inconsequential and unwarranted;" but as to *reasoning* against it, *that* the reviewer leaves untried. Here is the abstract; we thank him for it; we adopt it, except the unauthorized expressions which we place in brackets, and have only to request our readers to go for its proofs and illustrations to the Tract itself.

"It cannot be *proved* that the Apostle, when he speaks of the 'hands of the presbytery' being laid on Timothy, refers to his ordination at all. It is [perhaps,] more probable, that it refers to his being set apart to a special [and temporary] service: or it may be understood to mean, (if it does refer to his ordination) that he was set apart, by the laying on of hands, to 'the *presbyterate*,' that is, to the office of presbyter. Yet, even if this be supposed, as the title of presbyter, as used in the New Testament, means any thing and every thing in ecclesiastical office, it may be here construed to mean something higher than a mere presbyter, strictly speaking; [therefore] there is at least as much evidence that it means a prelate as a presbyter. Besides, for any thing we know to the contrary, the 'presbytery' which officiated on this occasion, 'may have consisted of apostles only, or of one or more apostles joined with others;' as the Apostle speaks, in another place, of having laid his own hands on Timothy. If this be so, it cannot of course be claimed as a Presbyterian, but was an apostolic ordination. We may be considered, then, as having proved, that presbyters alone did *not* perform the ordination, granting the transaction to have been one; but that an apostle actually belonged, or else was added for this purpose, to the body called a 'presbytery.' It is also worthy of notice, that St. Paul makes the following distinction in regard to *his own* agency and that of *others* in this supposed ordination, 'by the putting on of my hands'—'*with* the laying on of the hands of the presbytery.' Such a distinction may justly be regarded as intimating that the *virtue* of the ordaining act flowed from Paul; while the presbytery, or the rest of that body, if he were included in it, expressed only *consent*. On the whole, the language here used requires us to believe that a minister of higher rank than an ordinary presbyter was present and officiated in this ordination—or what is said to be the ordination of Timothy. At any rate, the Episcopal theory is at least as good a key as that of parity to the meaning of the word 'presbytery;' and considering the above distinction of '*by*' and '*with*,' our theory is obviously the better of the two."

"It is *doubtful* whether either of these [famous] passages refers to the ordination of Timothy or not. If either or both have such a reference, they [\*admit of an interpretation quite as favorable to prelacy as to parity;] therefore, as [some] other passages of Scripture [seem to] wear an aspect [more] favorable to prelacy [than parity,] we are bound to interpret *these*—which are acknowledged to be [still more] doubtful—in the same way."

Perfectly astonished we were to find *such* a train of argument against the chief text for parity—distorted even as it was with sly additions and italics—in a defence of that form of the ministry. And if all the readers of the Biblical Repertory are not of the "less-informed" class, there will certainly be some participation in our surprise, among those who can distinguish between an argument and the perversion of it, and who are not overborne by sweeping positiveness. Such readers will observe, that not a syllable of reasoning is offered against this abstract—not one. The grand text for Presbyterians is left unextricated from the dark accumulations of *doubt*, which make it unfit to be brought into the discussion—accumulations, which we have pretty largely exhibited in our reply to Mr. Barnes, and to which the reviewer himself has added, by this *almost* faithful copy of some of them

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\* Our assertion was, they are "*more* consistent with Episcopacy."

from our Tract, with no weightier objection against them, than some touches of misrepresentation and caricature, and the arrogant assertion that they should "be driven from any enlightened and impartial tribunal on earth, as unworthy of an answer."

One of the main holds of parity on Scripture is thus left unsupported by the reviewer. As little protection is extended by him to the only other two scriptural expositions attempted in its behalf. The "transaction at Antioch"—in Acts xiii., which has often been represented as a Presbyterian ordination, but which Mr. Barnes ingenuously declares not to have been an ordination of any kind, and which Dr. Miller, in his late Tract, seems also to surrender—this "transaction," though dwelt upon largely in "Episcopacy Tested by Scripture," the reviewer passes by *in perfect silence*. And, if silence gives consent, we must conclude that he cannot gainsay our reasoning on the case. The third allegation from Scripture, in favor of parity—that in the *acts* of ordination there clearly recorded, a *plurality* of ordainers officiated—the reviewer notices not except once, merely in passing. The allegation is good for nothing: because—1. The ordainers in those cases were all apostles, which fact gives no support, but rather is opposed, to the exercise of that function by mere presbyters; 2. The *right* to ordain is recognised as existing in Timothy and Titus *individually*; and, 3. It follows that it existed in all the apostles individually. So much for the "plurality" argument. And so much for all the three arguments—the only three—that our Presbyterian brethren think they find for their ministry, in the holy volume.

The reviewer would enlighten us on the distinction between *αποστολος* (apostle) in "the *official*, and the *lax* or *general* sense of this term"—adding, that "the learned translators of our English Bible, though themselves zealous Episcopalians, seldom fail to recognise" this distinction. Very well. Have we used the word "apostle" in any passage of Scripture where the translators have not given it? no, not once, in any part of our own argument. We call Barnabas an apostle, because the translators give him that designation, twice positively, and twice, at least, by implication. (Acts xiv. 4, 14; Gal. ii. 8, 9; 1 Cor. ix. 5, 6.) We call Silvanus and Timothy apostles, because the translators do so. (1 Thess. ii. 6.) We call Andronicus and Junia [or Junias] apostles, for the same reason, under a fair construction of the passage.\* (Rom. xvi. 7.) We speak of the "false apostles" by that title, with the same authority of the translators. (2 Cor. xi. 13; Rev. ii. 2.) Let the reviewer, and his Presbyterian friends, adhere to this rule, as we have done, and there will be so much less remaining of the controversy. Besides: when Barnabas, Silvanus and Timothy are called apostles, they are so called *in conjunction with Paul*; which shows the three former to have been apostles *officially*, as the

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\* Add, for this, Buck's Dictionary, and Selden, as quoted by Wolfius. Also, Bishop White on the Catechism, p. 440; Dr. Turner on Romans, p. 102; and Coverdale who translates, "which are awncient apostles."



latter was. So with regard to the false apostles: these, after comparing himself with "the very chiefest Apostles," Paul contrasts with "the Apostles of CHRIST:" they claimed this designation in the same official sense that it belonged to Paul and all others who had the genuine apostolic character. Instead of meeting us on *this* view of the point, the reviewer argues against regarding as apostles those whom the translators call "messengers"—a topic which our disquisition has not touched. On the apostleship of Barnabas, and the case of the false apostles, he does not argue at all.

\* We drew a comparison, in our Tract, between the address of Paul to the elders of Ephesus, and his epistles to Timothy, showing that while the former were to "tend," i. e. feed and rule the *flock*, the latter was to rule *them*, and ordain others like them. What is the reply of the reviewer? He says, "We might have expected *great diversity* in the mode of address in these two cases, because the *circumstances* of the persons addressed were *essentially different*." Let this be noted—there *is* "great diversity" between the address and the epistles. What was the reason for it? because "circumstances" were "essentially different:" because Timothy was an apostle-bishop say we; because he was an "evangelist," says the reviewer—the old plea revived which Mr. Barnes so honestly and judiciously avoided. Must we open again, then, the argument on this futile plea? We deem it unnecessary to do so, after what we have written in the postscript and notes to the Tract, and in our replies to Mr. Barnes.\* We will only notice one point in which the reviewer has miserably exposed himself. He goes to Eusebius, and quotes what relates to the migratory part of the duties of evangelists, and their ordaining; but he *omits* to quote—what? the very hinge of the appeal to this father's authority. These evangelists "obtained," says Eusebius, "the *first step* *raziv* of apostolical succession," according to the translation used for our Tract, or according to Mr. Crusé, (p. 123,) they "held the *first rank* *raziv* in the apostolic succession." What shall we think of the boldness of a writer who makes *such an omission*, with the Tract before him, and in the hands of thousands! and with Eusebius before him, for he gives a yet different translation! it is enough to rouse the honest indignation of even the *least* "informed" of his readers. And what shall we think of a writer, who, with this sin of omission, a downright *suppressio veri*, fresh on his conscience, swallows it fearlessly, and then lifts loftily his head, and ascribes "evasion

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\* Scultetus, from Zuinglius, regards an evangelist as a [presbyter] bishop or pastor. (Po. Syn. on 2 Tim. iv. 5.) Piscator calls Philip the Evangelist merely a preacher of the Gospel, "*præco evangelii*;" and regards those in Eph. iv., and 2 Tim. iv. as the same. (Do. on Acts xxi.) Aretius on this passage says, "These appear to be ministers of *particular churches*, and teachers of the schools: which Pantenus was, Basilus, and others." A. Clarke (on 2 Tim. iv.) allows evangelists to have been only preachers. All these authorities are Non-episcopalian.

and management," and "undertaking to dispose of the plain record," to his opponent! There are not many theologians who would do all this.

The reviewer allows a "great diversity" between the address to the elders and the epistles to Timothy; he allows that the "circumstances" of the two parties were "essentially different." But he alleges that "Timothy was obviously sent on a temporary mission," to "rectify disorders," &c., in a "collected and officered flock." Notice here—the church of Ephesus was "officered," had presbyters—it was fully constituted, on the Presbyterian theory. Farewell then to the old plea, that it had no clergy when Timothy was placed there, and that he was thus stationed to ordain clergy for the church, and then leave it to Presbyterianial government. They *had* Presbyterianial government already, says the reviewer, and Timothy was sent with *evangelical* government, so called, to "rectify disorders."—Now, if Presbyterianial government is liable to fall into "disorder," and is without the intrinsic power to "rectify" it—so glaringly deficient, as to require the superinduction on it of another kind of government exercised by one individual put in authority over the presbyters—then there is a most weighty presumption against its being the one chosen by CHRIST or his Apostles—and there is a presumption equally strong, that the so-called *evangelical* government, that of an officer superior to presbyters, must rather have been the one they instituted, seeing it was used by them, the reviewer being judge, as a remedy for the mischiefs arising under the other supposed form. The liability of churches to "disorder" is not "temporary," it is perpetual; and actual "disorder" frequently occurs: is it probable, then, that the *remedy* for it would be "temporary?" No; what the reviewer calls government by "evangelists" is necessary in all ages, and was to endure through all ages. What else is meant by the injunction on Timothy to "keep his commandment," or fulfil his charge, "*till the appearing of our Lord JESUS CHRIST?*" Have the Presbyterians any such officer as Timothy—an "evangelist" with power over the presbyters of an "organized church," of a "collected and officered flock," or over such a church itself? no, nothing like it. They send *their* "evangelists" into "deserted settlements," and like places—not into the Synod of Philadelphia, or either of its presbyteries, be their "disorder" ever so great. The reviewer says they have the "evangelists" of Eusebius—we think otherwise—but at all events they have not the "evangelists" supposed to be found in *Holy Scripture*—such officers as Timothy was. Let them make the experiment—let the General Assembly send an "evangelist" into the Synod of Philadelphia—let the Synod of Philadelphia send an "evangelist" into either of its presbyteries—to "charge some that they teach no other doctrine," to have supreme authority in ordaining presbyter-bishops and deacons, to "command and teach"

concerning the doctrines to be inculcated, to "receive accusations against elders," to "rebuke" those of them "that sin," to "turn away" authoritatively from the perverse, *and* to "keep this commandment until the appearing of CHRIST"—let *such* an "evangelist" be sent into any synod or any presbytery of the Presbyterian communion, and every member of them will regard the mission as an insult, as an infringement of their rights, as an attempt to "lord it over God's heritage:" send your "evangelist," they will exclaim, where Eusebius says he should go, not where Scripture declares Timothy to have been sent—to "desitute settlements," not to "organized and officered" churches. Try this experiment, and we shall see the fallacy of this whole Presbyterian argument—the alleged "evangelist" of Scripture will be rejected, as positively as bishops are, and Eusebius, as they would read him, will be honored over the head of Paul. The reviewer also will discover his egregious mistake, in saying, "There is *nothing* represented in Scripture as *enjoined* upon Timothy and Titus, or as done by them, which is not *perfectly consistent* with Presbyterian principle and practice." How luckless an assertion! "perfectly consistent!!" O most positive reviewer!

Be "evangelists" what they may, Presbyterians do *not* send them to "organized and officered" churches, with authority over the clergy. Timothy *was* sent to such a church, the reviewer being judge, and with such authority. Therefore Timothy was not an "evangelist" of the Presbyterian kind.

Be "evangelists" what they may, Timothy and other officers like him, were to exercise such authority "till the appearing of our Lord JESUS CHRIST." This is a final cōdemnation of the fancy, that such an office as that of Timothy was but "temporary." What answer does the Presbyterian give the Quaker, alleging that the visible eucharist was but a "temporary" institution? he replies, We are to "show the Lord's death *till he come.*" What answer, then, will the Presbyterian give the Episcopalian, when, to confute the notion that Timothy's office was a "temporary" one, he appeals to the solemn charge of Paul, "Keep this commandment *till the LORD appears?*" What answer to this! The argument was advanced in a note to the Tract; but neither Mr. Barnes nor this reviewer has seen fit to notice it. "Expressive silence!"

As to the objection that Paul says nothing of a bishop proper, or rather of the want of one, to the Ephesian elders—why should he have done so? His leaving them did not deprive them of the apostolical Episcopacy, as exercised *at large*—and this they knew very well. Episcopacy as exercised *by restraint*, each bishop having his particular diocese, was only another arrangement of the same ministry. James was bishop of the diocese of Jerusalem. With this exception, we read, perhaps, of no dioceses till the special connection of Timothy with Ephesus, of Titus with Crete, and of the 'seven angels' with their respective

churches. And even if these nine are not allowed to have been diocesans, it still is no proof that they were not bishops proper. That proof we derive from the record of their *powers*; and those powers were theirs fully and for life, whether exercised in any one place for a week, or for "many months," or for "years," or till they descended to the tomb. They had the "*prelatical* character;" the question whether they exercised it under *diocesan* restrictions, is one of no moment whatever in our controversy with Non-episcopalians—it concerns not them, but only our own communion. The point is—Do we find bishops proper in Scripture? And this our Tract has fully settled.

"But did either Timothy or Titus ever, in a single *instance*, perform the work of ordination alone?" asks the reviewer. Really we do not know: but should we ever see the first episcopal records of the Ephesian and Cretan churches, we will give him the information. These records being lost, neither he nor we can say whether they "ever, in a single *instance*," ordained alone, or whether they "ever" ordained at all. But this we *can* say—the *power* of ordaining was given to them, and to them *individually*—"Lay thou hands suddenly on no man"—"I will same commit thou to faithful men"—"that thou shouldest ordain elders in every city"—"this charge I commit unto thee." Such scriptures, one would think, are plain enough. Not, however, to the reviewer. He replies, "We know that Mark was with Timothy, and that Zenas and Apollos were with Titus. Who can tell but that these ecclesiastical companions took part in every ordination?" Without meaning to be over positive, *we* "can tell" the reviewer about this matter, provided he will be content with evidence only, without theory. Thus: when Paul was in Rome the first time, he expected Mark to go from thence to Colosse; after this, he placed Timothy at Ephesus; and yet later, he desired Timothy to "take Mark, and bring him" with him to Rome, where Paul again was, (Col. iv. 10; 1 Tim. i. 3; 2 Tim. iv. 11)—"in thy *way* call on Mark," says Macknight—"take the first *opportunity* of engaging the company of Mark," says Doddridge: the evidence is, that Mark was to go to Colosse, and that Timothy went to Ephesus—*separate* stations,—and that Timothy was to "take Mark," probably either on his way, or by sending for him, in again visiting Rome. Does this evidence justify the positive assertion, "we *know* that Mark was *with* Timothy?" or the insinuation that the former "took part" with the latter "in *every* ordination?" Surely not. Thus again, concerning Titus: do we "know" that Zenas and Apollos were with him? The only evidence is this direction to Titus, (iii. 13.) "Bring Zenas the lawyer and Apollos on their journey diligently;" this "journey" or voyage, is interpreted of one which began *before* their reaching Crete, on their way to some further point; so say Doddridge and Macknight, and no commentator within our reach says otherwise; of course they were "with Titus" only while they halted on their journey, and could not



have "taken part" in his "every ordination," if they did in even one. Timothy and Titus had the *power* to ordain singly, without assistants: whether they allowed the other clergy to take part with them "ever, in a single instance," or in many instances, or as a general rule, we know not; neither is it of any consequence. Perfect as was the ordaining *power* in them, and perfect as it is in their successors "till the appearing of Jesus CHRIST," it is proper to regulate the *exercise* of it, lest it be abused; hence the regulation which requires a plurality to lay on hands, except in the case of deacons, who however are "presented" by a priest, and who preach only in virtue of a license given and revocable by the bishop.\* But were we to take the reviewer at his word, in the case of Zenas and Apollos, he would find that he has weakened his cause in one part, while attempting to strengthen it in another. Presbyterians generally argue that there were no clergy in Crete when Titus was left there, and that he was to ordain them as an "evangelist," for lack of a "presbytery" on the island. The reviewer, however, has found a Cretan "presbytery"—Zenas and Apollos—both of them, we doubt not, very capable men. Yet the superior officer, Titus, is placed there, to eclipse the "presbytery," and take the government and ordinations in his own hands! Very strange, on "Presbyterian principles!"

The epistles to Timothy and Titus "are addressed to them individually"—this the reviewer allows. But he does not think that this circumstance "affects his reasoning" in behalf of parity. Let us examine his argument on this point.—"These men went to Ephesus and Crete as a kind of *special envoys*," and the epistles were "the system of instructions addressed to them *personally*:" this must be noted. Next,—"*a Presbyterian ordination never occurs without addressing to the newly-ordained minister language of precisely the same import*:" then the minister, we must infer, is "*a kind of special envoy*" to some "*officered*" church, not a mere pastoral elder! his office must correspond with his "*instructions*!" and he is instructed *personally* to "*charge some*" presbyters "*that they teach no other doctrine*;" *personally* he is instructed about ordaining, and receiving accusations against presbyters! if not, if he is told how to do these things *in conjunction* with others, *not personally*, then it is deception to say, that "*language*" is addressed to him "*of precisely the same import*" with that addressed to Timothy and Titus. Further; our argument from this personal mode of address, says the reviewer, "*will prove too much, for it will prove that these evangelists alone were empowered to preach*

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\* By the way, what are the licentiates of Presbyterians, but a *quasi* sort of preaching deacons—cultivating, under a revocable license, the "great boldness" in declaring "the faith"—and "purchasing to themselves the good degree" of presbyters? How expressive an acknowledgment, though a silent one, of the soundness of the Episcopal construction of 1 Tim. iii. 13! This is an after-thought, or it would have been introduced in the proper place.



and *pray*" in Ephesus and Crete: the remark is probably inadvertent: for not once is either Timothy or Titus directed to "pray;" not once, though the former is desired to *regulate* the public prayers, and the charge to superintend the "teaching" or others, shows that others besides Timothy and Titus were to "preach;" such, for example, as the "elders who labored in the word and doctrine:" the reviewer ought not to nod with his Bible before him. His last reply to our argument from the personal style of the epistles, is, that "no evangelist is ever sent forth by [his] church for the purpose of *organizing and settling in order* churches, without special instructions, in the form of a letter, and addressed to him personally:" the alleged evangelists of Eusebius again! *not* officers like Timothy, sent to churches "collected, organized, officered, regular!" To evangelists such as Eusebius is *said* to describe, any thing may be addressed, in any way, without affecting the *scriptural* argument for Episcopacy.

He adds, that nothing is said to the clergy of Ephesus and Crete "about prelates, their rights." &c., and "they are never even once reminded that it is their duty to be docile and obedient to their proper diocesan." Now, there is just as little said about the "special envoy," and of docility and obedience to *him*, as about the "prelate," and dutiful submission to his godly injunctions: so that if the objection of the reviewer is worth any thing, it demolishes the superior "rights" of Timothy and Titus *in every shape*! he throws down his own theory to make a barricade for annoying ours! But he is wholly in error. A "prelate" is largely and plainly described in these epistles—a church officer higher than all the other church officers about him. And the charge to him to govern is, conversely, a charge to them to be governed, to be "docile and obedient" to him. In short, these epistles are the broad and clear credentials of Episcopacy—of the "rights" of apostle-bishops—and, by consequence, of the inferior privileges of presbyter-bishops and deacons. They show what these three orders were in apostolic days, and what they are to continue to be "till the appearing of our LORD."

The reviewer says that we have not "proved that the *second* epistle to Timothy was addressed to him *at Ephesus* at all." No; we did not in the Tract: nor is it necessary to do so for the *episcopal* argument, though the point has a bearing on the *diocesan* argument; for there were, and may always be, apostle-bishops or prelates not diocesans; just as there are missionary presbyters without parishes, or schoolmaster presbyters, or "amateur" presbyters, as they have lately been most happily dubbed. But to satisfy the reviewer, or at least our readers, that Timothy *was* in Ephesus, or had charge of it, when the second epistle was written to him, we offer the following reasons:—1. He was in that city at the date of the first epistle, A. D. 65; and there is no intimation that he had left it at the

date of the second, A. D. 66 ;\* this throws the burden of proof on those who deny that he was there at the latter period. 2. Timothy being placed at Ephesus to remedy great "disorders," it is not probable he would leave it before the end of a year, when the second epistle was written: we here meet the reviewer on his own ground; even if his mission were a "temporary" one, he could not have accomplished it so soon. 3. Paul, as was not unusual with him, names the messenger by whom he transmits the second epistle to Timothy, and says that he had despatched him to Ephesus: "Tychicus have I sent to Ephesus:" this argument is indeed cavilled at by some, but those who will compare the passage with those referred to below, will, we think, deem it *conclusive* in our favor. (2 Tim. iv. 12. See also Rom. xvi. 1; 1 Cor. iv. 17; xvi. 10; 2 Cor. viii. 16-18; Eph. vi. 21; Philip. ii. 25; Col. iv. 7-9; Philem. 12; also 1 Pet. v. 12.) 4. Paul, in the second epistle, desires Timothy to salute the family of Onesiphorus; and the residence of this excellent person was in Ephesus, though he himself appears to have been absent from it at that time. (2 Tim. iv. 19; comp. ch. i. 16-18.) In Acts xix. 33, we find a certain Alexander at Ephesus; and in the second epistle we find Timothy put on his guard against the same person: why? because Timothy's sphere of duty then included that city. 6. In the first epistle, when Timothy was confessedly at Ephesus, Paul mentions this Alexander, and also Hymeneus, as unfaithful ministers; and in the second he again names those very persons to Timothy in the same character; which implies that Timothy was still in authority in that church. (1 Tim. i. 20; 2 Tim. ii. 17; iv. 14.) 7. Against this Alexander, a resident of Ephesus, though just then in Rome, opposing virulently the persecuted Paul, that apostle *specially* cautions Timothy in the second epistle; from which fact we gather—that Timothy was to *return* to Ephesus, after visiting Paul in Rome—and was to *continue* in Ephesus, when Alexander had come back, and had resumed his actual residence there. (2 Tim. iv. 14, 15, 9.) Such are our proofs that Timothy *was* in Ephesus, or had charge of its church at the date of the second epistle. And we think that the man who asks more, for a point of sacred history not positively recorded, is unreasonable. Out of the sacred records, the whole current of antiquity is well known to be in our favor. Nor is there a particle of evidence against us. The New Testament *leaves* Timothy in charge of the Ephesian church; no subsequent authority removes him thence; and in this state of things we recognise plainly a diocese, and its diocesan head—not only Episcopacy, but diocesan Episcopacy also.

As to the "angels" of the seven Asiatic churches, the reviewer is as unfortunate in discussing their case, as in the rest

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\* We take the common chronology.

of his remarks. He mentions the theory, that the term "angel" means "the collective ministry in those churches respectively"—a mere theory, and too fanciful to be worth an argument; for it may as well be extended to the "collective" communicants, a theory too which decides nothing; for the "collective ministry" may as justly be said to have included a bishop proper as to have been without one.\* But further, asks the reviewer, why are not the "angels" *called* apostles or bishops, if they were such? For a very sufficient reason, we reply. These "angels" were addressed just at the time, when, as we learn from other sources, the name of apostle was about being relinquished to those individuals so called in Scripture, and the name bishop was *in transitu* from the second order to the first; the former title was losing, or beginning to lose, its more general application; and the latter had not yet acquired its final appropriation. Those who allow the due weight to the Non-episcopal authorities, Videlius for example, not to mention those in our own ranks, who regard it as an historical fact, that the name bishop was taken from the second order and given to the first about this period, will see in these scriptures a beautiful adminiculation of the testimony of that fact. The

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\* Polycarp was the bishop or "angel" of the church in Smyrna, a few years after the date of the Revelation, perhaps at that time; and he is identified with his church by Ignatius, just as the "angel" is, by "the Spirit," in this part of Scripture. Ignatius says to the Smyrneans, (ii.) "It is fitting that for the honor of GOD, your CHURCH should appoint some worthy delegate, who being come as far as Syria, may rejoice with them . . . . that *ye send* some one from you." And to Polycarp, (7.) "It will be fit, most worthy Polycarp, to call a *council* of the most godly men, and choose some one whom *ye* particularly love . . . . and to appoint him to go into Syria"—and in the conclusion, "I salute him who shall be thought worthy to be *sent by you* into Syria. Grace be ever with him, and with POLYCARP, *who sends him*." This individual ruler of the church at Smyrna is the one who distinctively and responsibly "sends" the messenger, though the "church," and even a "council" of its members, including doubtless some of its clergy, the "presbyters and deacons" several times mentioned, unite in the mission. What better uninspired key can be found for the epistle of our LORD to the "angel of the church in Smyrna?" and of course for all the seven? In regard to the genuineness of the smaller epistles of Ignatius, a plain argument may perhaps be sufficient for those who are not in the habit of learned investigations. There are only two sets of works ascribed to Ignatius, the smaller epistles and the larger, which are generally, if not universally, allowed to be interpolated, i. e. to have received spurious additions. Now, it is exceedingly improbable in the nature of things, that a work of authority should be counterfeited more than once—so counterfeited as to make two separate works largely spurious, besides the genuine. We do not recollect an instance of the kind. There is difficulty in making current any one counterfeit book, because the genuine one contradicts it. But when this attempt has succeeded, and the true and false copies are both current; then the difficulty of a further attempt is doubled, on mere arithmetical principles; and the improbability of its being made is much more than doubled, since there can be little motive to adduce an author for a third view of a subject, concerning which he has expressed, or been made to express, two views already—such an author loses his authority, unless his genuine work be restored to its exclusive rights. As then the larger epistles are allowed to be spurious, it is probable in the highest degree, morally certain, that the smaller epistles are *not* spurious, but are the genuine work of Ignatius.

dignitaries in question were addressed, when it was somewhat too late to call them apostles,\* and too soon to call them bishops, particularly as the latter word had a different meaning in the Scriptures already written. Another designation therefore is given them—they are called “angels;” and the kind of officers addressed is left to be inferred from the *powers* and *distinctions* ascribed to them. These remarks are a sufficient reply to the argument of the reviewer on this topic; these remarks, with what is said in our Tract. But we must show him a couple of ludicrous mistakes into which he has fallen. He quotes from the address to the “angel” at Smyrna, “Some of you I [*the Saviour*] will cast into prison”—the passage actually reads, “Behold, *the devil* shall cast some of you into prison!” Again: he regards two at least of the “angels” as having long been in a state of “lukewarmness and sloth,” and adds, “it is by no means likely that, *under the eye of inspired Apostles*, men already in this state of moral depression would have been selected to preside over churches:” this was in the year 96; the “inspired Apostles” were *long since dead*, except St. John; and *he was in Patmos*, when these epistles to the “angels” were revealed to him by our Lord! At what time these “angels” were respectively placed over their churches, we know not; if by “inspired Apostles,” it must have been, say some twenty or thirty years before. If, however, they were not so placed by “inspired Apostles,” then we have our Lord himself recognising the Episcopacy of men consecrated by apostles uninspired.

Contrary to the rule which we had hoped would be adhered to in this controversy, the reviewer has strayed from Scripture, as he did with regard to deacons, and carried the question concerning bishops into the writings of the fathers. Our lore in this department is of very moderate amount; but it fortunately does not require much to answer this reviewer. What he ascribes to Ignatius is not correct—that that father declares, “again and again, that the presbyters *succeed* in the place of the Apostles”—such language occurs *nowhere* in Ignatius. He *never* says that presbyters “succeed” the Apostles, nor does he compare them to the Apostles, except under the reservation that the bishop is compared to a higher

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\* The false “apostles” mentioned (Rev. ii. 2.) would naturally persist in claiming the old title: that of bishops would not yet have served their purpose. It is perhaps worthy of remark, that the word “apostle” occurs nowhere in the gospel of St. John; “disciple” being generally substituted for it. Neither does it occur in his epistles: nor in the Revelation; except in this passage, where it is applied to the impostors, and in chap. xviii. 20. where, ingrafted into an exultation of the latter days, it refers (as in xxi. 14.) to the inspired founders of Christianity. All these writings belong to the close of the first century. By not calling the “angels” either apostles or bishops, St. John conformed to the then unsettled use of those words. And by calling the twelve “disciples” only, instead of apostles, he avoided giving them a distinctive title which he withheld from their official compeers, the “angels.” We build nothing on these facts and explanations; but they certainly harmonize well with the historical declaration, that ministers of the episcopal grade were originally called apostles; but as the first century was passing into the second, that name was relinquished and that of bishops assumed.

authority. As an Oriental, he uses strong figures; but his meaning cannot be mistaken by any candid reader; and for such we quote what he *does* say, the passages of which the reviewer gives this perverted representation. We use Archbishop Wake's translation, revised by Mr. Chevallier.

"I exhort you that ye study to do all things in a divine concord: your bishop presiding in the place of GOD, and your presbyters in the place of the council of the Apostles, and your deacons, most dear to me, being intrusted with the ministry of JESUS CHRIST." (Magnes. 6.)

"It is therefore necessary that ye do nothing without your bishop, even as ye are wont: and that ye be also subject to the presbytery as to the Apostles of JESUS CHRIST, our hope, in whom if we walk, we shall be found (in him.) The deacons also, as being the (ministers) of the mysteries of JESUS CHRIST, must by all means please all." (Tral. 2.)

"In like manner, let all reverence the deacons as JESUS CHRIST, and the bishop as the Father; and the presbyters as the council of GOD, and the assembly of the Apostles. Without these there is no church." (Tral. 3.)

"See that ye all follow your bishop, as JESUS CHRIST the Father; and the presbyters as the Apostles; and reverence the deacons as the command of GOD. Let no one do any thing which belongs to the Church separately from the bishop." (Smymn. 8.)

"Fleeing to the Gospel, as to the flesh of CHRIST, and to the Apostles as unto the presbytery of the Church. Let us also love the prophets, forasmuch as they also proclaimed the coming of the Gospel, and hoped in CHRIST, and waited for him." (Philad. 5.)

Here are *all* the passages on which the reviewer could possibly have based his assertion—all—and they *neither say nor intimate* any thing about "succession." That word is used for either succession in doctrine, or succession by vicarious ordination, both of which, when absolute predicates, imply supreme authority in the successors. And Ignatius would have written like a simpleton, if he had ascribed apostolic succession to the presbyters, when he declared, as he did in these extracts, the bishop to be superior to them. But he says *not a word* of the succession of presbyters; on the contrary, he invariably, not only in these, but in many other passages, places the bishop above that class of ministers, as well as above the deacons: and this is *fatal* to the notion of Presbyterian succession. The reviewer has staked his reputation, in more than one sense, in the bold assertion he has here made.

Just as little to the purpose is his allusion to Clement of Rome. He speaks of presbyters, says the reviewer, as "the rulers of the Church." Not exactly—only as the rulers of "the flock of CHRIST;" he never intimates that they ruled the clergy. On the contrary, he addresses a Christian church—that at Corinth—to this effect, on the subject of their "holy offerings." And the address is a full recognition of Episcopacy.

"GOD hath himself ordained by his supreme will both where and by *what persons* they are to be performed. . . . For to the *chief priest* his peculiar offices are given, and to the *priests* their own place is appointed, and to the *Levites* appertain their proper ministries. And the layman is confined within the bounds of what is commanded to laymen. Let every one of you, brethren, bless GOD in his proper station, with a good conscience, and with all gravity, *not exceeding the rule of his service that is appointed unto him.*" (40, 41.)

If Christians had not their chief priest, their priests, and their Levites, there would be no sense in this admonition of Clement's.

The reviewer's appeal to Irenæus is as unfortunate—he "repeatedly



speaks of presbyters as being successors of the Apostles." True; but what sort of presbyters? for the word, as we have seen, has a general meaning, including apostles and bishops proper, as well as those who are only presbyters proper. Irenæus calls the presbyters of whom he writes, "bishops," and allows only *one* of them at a time in a city or district, even in the large city of Rome; which shows them to have been apostle bishops, superior to the presbyter-bishops. Let him speak for himself.

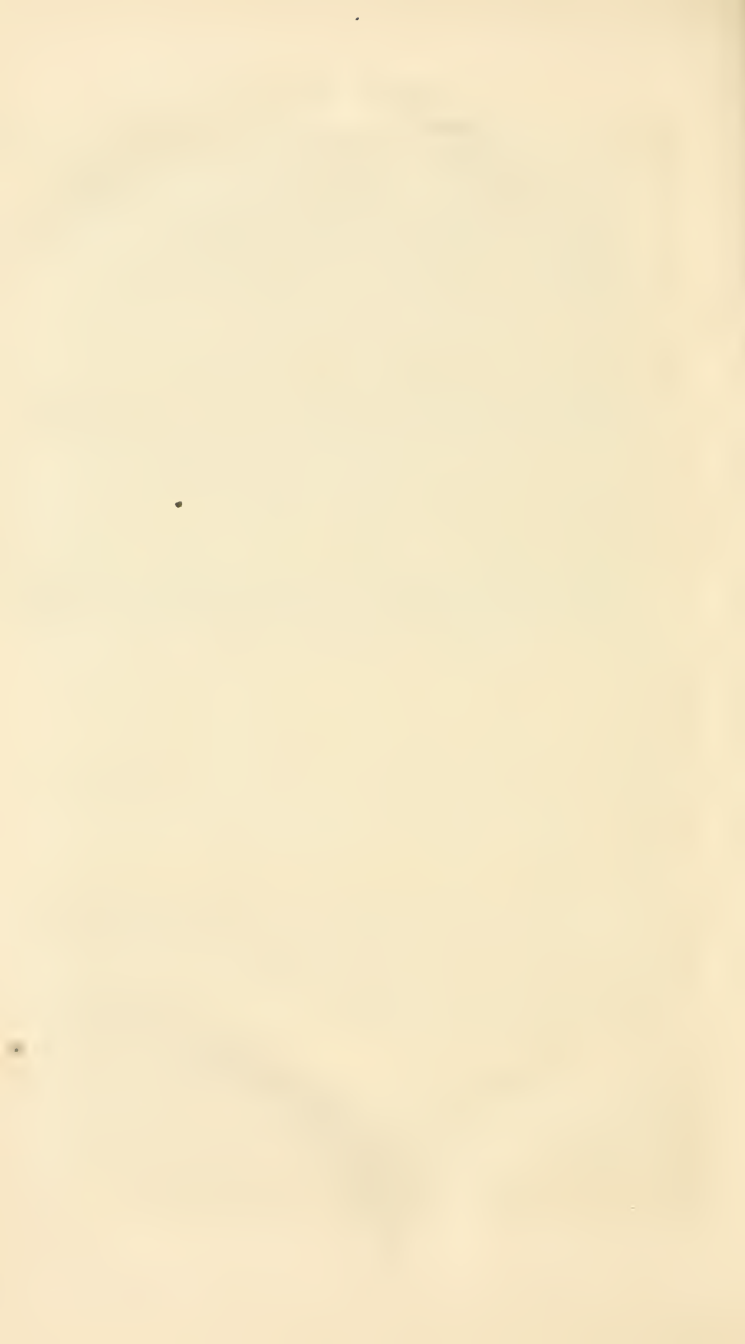
"We can enumerate those who were appointed by the Apostles *bishops* in the churches, and *their* successors even to us . . . . . whom they [the Apostles] left their successors, *delivering to them their own place of government* . . . . . The blessed Apostles, therefore, founding and instructing the church [of Rome,] delivered to Linus [*one man*] the administration of its bishopric. Paul makes mention of this Linus in the epistles to Timothy. To him succeeded Anacletus, [*one man*,] after him, in the third place from the Apostles, Clement [*one man*] obtained the *bishopric* . . . . . To this Clement succeeded Evaristus [*one man*;] and to Evaristus, Alexander [*one man*;] and then Sixtus [*one man*] was appointed, the sixth [*individual*] from the Apostles; and after him Telesphorus [*one man*,] who likewise suffered martyrdom most gloriously; and then Hyginus [*one man*,] then Pius [*one man*,] after whom Anicetus [*one man*.] And when Soter [*one man*] had succeeded Anicetus, now Eleutherus [*one man*] has the *bishopric* in the twelfth place from the Apostles. By this order [or series *ταξις*] and instruction, that tradition in the Church which is from the Apostles, [meaning Scripture, see l 3, c. 1,] and the preaching of the truth hath come even unto us." (L. 3, c. 3.)

"We ought to hear *those presbyters* in the Church who have the succession, as we have shown, from the Apostles: who with the succession of the *episcopate* received the gift of truth, according to the good pleasure of the Father." (L. 4, c. 43.)

If Irenæus had meant presbyters proper, could he have said, as he does, that he could "enumerate those who were appointed by the Apostles bishops in the churches, and their successors even to us"—"the successions of all the churches?"—each and every such presbyter, who had officiated in each and every supposed ordaining "presbytery" in all the world! say some twenty to fifty thousand of them! The idea is preposterous. No: he intended *one* minister in each city or district—that *one* who was called bishop—that *one* to whom the "Apostles" and their successors "delivered their own place of government." And that this *one man* had presbyters under him is self-evident in the case of Rome, which is denominated by Irenæus "the greatest church;" implying that it had many congregations and pastors. It is proved also, by testimony, in the case of Polycarp, who is declared by this father to have been "appointed by the Apostles, *bishop* of the church of Smyrna," and who commences his epistle thus—"Polycarp and the *presbyters* that are with him." Of this epistle Irenæus speaks; and we thus learn, as from himself, what kind of ecclesiastical officers he referred to as "successors to the Apostles." They were Episcopal bishops.

We go no further into the extra-scriptural argument, be it noticed, than we are led by the reviewer. The reader who wishes to prosecute this branch of the subject, will find it ably treated in Potter and Slater, whose works have been reprinted in this country, and in Bowden and Cooke, as re-published in the "Works on Episcopacy," by the New-York Protestant Episcopal Press. The Answer of Dr. Cooke to a Review of his essay in the Biblical Repertory, should also be consulted.

Of the peroration of the reviewer, his last four paragraphs, we need only say that it is a mere tissue of positiveness. We have neither the taste nor the talent for this kind of effusion, or we could take these paragraphs, and send them back upon him, *mutatis mutandis*—as indeed we could do with no small portion of his whole article. It is throughout so replete with mere assertions, pronounced in the most dogmatical tone, that one need only change the things asserted, and it would be quite as good for Episcopacy as it is against it—nay, for aught we can perceive, a little ingenuity in this way, would make it a tirade for or against Popery, for or against Independency, for or against monarchy, for or against republicanism, for or against transubstantiation, for or against the Hebrew points, for or against any thing ever disputed among men. As to the small amount of argument it does contain, we trust we have sufficiently disposed of it. That *such* a review has done our Tract no injury, may, we hope, be affirmed by us, without incurring the charge of egotism. We even indulge ourselves in the belief, that that little production has come out of the ordeal prepared for it stronger than it was before—stronger we say, because the fact certainly adds to its strength, that the learned “Association of Gentlemen in Princeton,” have found nothing better against it than this very dictatorial but very harmless review.



# DISSERTATION

ON THE

## FALSE APOSTLES MENTIONED IN SCRIPTURE.

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THE case of the "false apostles" has an important bearing on the subject of Episcopacy. We argue conclusively, from their case—that *others* besides the special witnesses of the resurrection of CHRIST were apostles—that there were *many* apostles proper besides these, the thirteen—that *inspiration* was *not* an essential qualification for the apostleship—and that the ordinary *apostolic office* was extensively recognised, both previously and so late as the year 96, when of the thirteen none survived but St. John. These facts being established, it will be sufficiently clear that that office pervaded the Church at large, and was to be permanent.

Mention is made of these impostors in three passages of the New Testament.

"For such are false apostles *ψευδαποστολοι*, deceitful workers, transforming themselves into the apostles of CHRIST. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (2 Cor. xi. 13-15.) The word "ministers" is *διακονοι*.

"Thou hast tried them which say they are apostles *αποστολους*, and are not, and hast found them liars, *ψευδεις*." (Rev. ii. 2.)

"An apostle, not of *απ' ανθρωπων*, neither by man, but by JESUS CHRIST." (Gal. i. 1.)

We can imagine but four ways in which the persons alluded to can have pretended to be "apostles"—as *special witnesses* of the resurrection of CHRIST—as being, not apostles proper, of whom we affirm there were many, but "*messengers*," so called—as having *apostolic plenary inspiration*, like the thirteen—or, as possessing the *apostolic office*; not mere presbytership, as we shall prove; but the episcopate proper. On each of these four views of their case we offer some remarks.

1. The theory that the "false apostles" claimed to be *special witnesses* of CHRIST's resurrection is not held, in terms, by any writer that we know of; yet it must be tacitly allowed by those who think they pretended to be apostles proper, and that none could be such but the special witnesses. Such a fancy, however, will not bear the least investigation. There were only thirteen of these witnesses at most—at least one of them, James the Greater, was dead when Paul wrote to the Corinthians against the pretenders, A. D. 60—at least one other

Paul, was personally known to that church, and no one could have there feigned to be that apostle—of the *alibi* of some, if not all of the rest, they were doubtless apprized; and the chance of an impostor's being taken for either of *them* must have been too small to allow any hope of success: add to this, that Titus had lately been in Corinth; he knew several of the thirteen, and his testimony on such a question of personal identity would have been final. When, again, these impostors are mentioned at the later period, A. D. 96, only St. John was living; and as it was impossible for any pretender to pass himself as that one surviving special witness of the resurrection, so was it perfectly absurd for several to make the attempt. This character, therefore, the "false apostles" did not claim. Of course there were *other* apostles besides the special witnesses, with whom they endeavored to rank themselves.

2. Equally untenable is the supposition, evading the fact of there having been many apostles proper, that they pretended to be "*messengers*," so called, or apostles not in the appropriate sense. Twice only are these expressly named, "the messengers of the churches," "Epaphroditus, your messenger." (2 Cor. viii. 23; Philip. ii. 25.) Not a few writers contend for the translation "apostle" in both these places, in its appropriate meaning—fatal to the notion that "messengership" was all these impostors claimed. Taking, however, the translation as it stands, we find there were "messengers" sent by churches to St. Paul. And we will allow, though we do not find it in Scripture, that messengers may have been sent by one church to another church. We further notice, that Paul despatched persons whom we may call messengers, to both churches and individuals; as Tychicus to the Ephesians and to Timothy, Epaphroditus to the Philippians, Timothy and Erastus to Macedonia, Onesimus to the Colossians and to Philemon, *Phebe* to the Romans, &c. Now, in regard to the first class of these persons, it is clear that no one would pretend to be the "messenger" of a church to an inspired apostle, who could instantly detect the fraud. In regard to the next class; it is evident that a messenger from one church to another, if there were such appointments, could not have had the least authority over the latter body; the mission must have been one of benevolence only, or of courtesy: in other words, there was no motive to simulate the character. And in regard to the third class; it is obvious, that when even a *woman* was one of the messengers whom St. Paul sent, and to the great church in Rome, there could have been nothing in the function to excite the ambition of pretenders. If it be further alleged, that some of Paul's messengers were commissioned to rectify disorders in churches, and that "false" messengers claimed a kindred authority, we reply, that such functionaries could only be sent by those thirteen principal Apostles, who, individually, had authority over all churches; so that a successful claim to such a mission



could scarcely have been made at any time, and certainly was next to impossible when only St. John remained. We think, therefore, that this second theory of the "false apostleship" is baseless. Indeed we are not aware that any one expressly maintains it: yet, as it is the only hypothesis left to those who confine the proper apostleship to the special witnesses of our Lord's resurrection, we have deemed it worthy of refutation.

Let the reader now mark the *results* of what we have thus far presented. The impostors before us did not pretend to be mere "messengers," but *apostles proper*; and they did not make this pretension as special witnesses of the resurrection of the Saviour. They would not, however, claim an office which did not exist: therefore, there were apostles proper who were *not* of the number of the special witnesses. Neither would they have claimed an office that was not common enough to give their imposture a reasonable chance of success: therefore, there were *many* apostles proper besides the thirteen who were first in the office. There were many such apostles proper in the year 58, when both *their* existence and that of pretenders to the station, as will hereafter be seen, was recognised in the epistle to the Galatians—many such in the year 60, when the Corinthians were cautioned against persons who falsely usurped the character—many such about the year 96, when "the angel of the church of Ephesus" had "tried" and convicted some of the false ones. Can any reasonable man ask stronger proof that apostles proper were intended to be spread over the Church generally, and to be retained in it permanently?

3. In some of the foregoing arguments we have a strong presumption against the third hypothesis—that the "false apostles" pretended to have, like the thirteen, *plenary inspiration*. The lower kinds of inspiration were claimed by the "false prophets;" but these other impostors, if they claimed inspiration as "apostles," must have arrogated the *full* measure. But this seems very improbable, as there were only eleven at first, and only two others afterward, who had the genuine claim of this sort: and for the impostors to allege that they were of the eleven, would have been madness, particularly when only one of the eleven survived; and to assert that they, like the only other two plenary inspired apostles, Matthias and Paul, had been thus added to the eleven, would have indicated rather an unreflecting audacity, than cool and calculating artifice. Besides the thirteen, only two are known to have been thus inspired, Mark and Luke, which shows that such persons were not numerous enough to encourage pretenders: and these two are not called apostles, which further shows, that even plenary inspiration did not imply apostleship; so that the impostors could not have relied on this pretence alone, but must have alleged other grounds for their claim. And this brings us to the result, that the criterion of apostleship proper was something different from inspiration, as it was from the being a special witness—

men might have, and did have this office, without either of these qualifications. This is a sufficient disproof of the theory now before us.

As, however, it is respectably supported by commentators, we shall add some further remarks on the opinion that the pretenders arrogated full inspiration as the basis of their alleged apostleship. Such a counterfeit implying the rankest spiritual ambition, it would have been more consistent with their evil purpose to assume independent chieftainship, and pretend to be CHRIST, with unlimited authority, than to claim only the dependent chieftainship, which would be fettered by Christianity as already revealed, and by the rights of those of the fully inspired thirteen who might come in contact with them: Accordingly, we read in history (Josephus) of various false Christs, but nowhere of false apostles who aspired to apostolic plenary inspiration. This latter assertion we make on the indirect authority of Hammond, who regards Cerinthus as a false apostle, without mentioning any others. For this character of Cerinthus, he quotes Caius in Eusebius, who, however, does not state that Cerinthus claimed to be himself an apostle, but only that he "pretended revelations written by some great apostle, *ως υπο αποστολου μεγαλου*, and related prodigious narrations as showed him by angels." This being the only case given by Hammond, we presume no other was to be found.\* And this, obviously, was not a case of arrogating apostolic inspiration, but only of passing a counterfeit revelation ascribed to some other person as a "great apostle," probably one of the "prime" or primary ones, as Hammond argues. As to the alleged agency of "angels" in showing him "wonderful things," such a pretension put Cerinthus below the false prophets, in the claim of inspiration, and of course far below the sort of false apostles here supposed; for the true Christian "prophets" held direct communication with God, though not of the plenary kind. (See Hammond on Rev. ii. 2, *note a*, and Crusé's Eusebius, p. 113.) Cerinthus was one of the chief pretenders who professed to keep within the Christian pale; and if he did not claim apostolic inspiration, it is highly probable no other pretender did, and infinitely improbable that so many did as to justify, in that sense, the broad denunciation of "false apostles," and the broad allusion to "them which say they are apostles, and are not."

Further: if apostolic plenary inspiration had been counterfeited in that age, we might expect the counterfeit to be included in the warning against the untrue "spirits;" but this is

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\* Poole's Synopsis, on Rev. ii. 2, quotes Paræus for Ebion's being a "false prophet:" whether "false apostle" is meant we do not know. The existence of such a person is doubtful. Mosheim's remarks are to this effect. Eusebius does not mention him, though Milner, we suppose inadvertently, says he does. If there were ever such a person, it does not appear that he claimed plenary inspiration.

not the case; on the contrary, the only warning is against "false prophets," or pretenders to the lower kinds of inspiration. St. John, thirty years after St. Paul had denounced the "false apostles," and only six years before doing so himself, makes no allusion whatever to them, in his caution concerning the "spirits;" and the omission is unaccountable on the hypothesis that they claimed to be "spirits" of apostolic pre-eminence—"Beloved, believe not every spirit," but try the spirits whether they are of God; because many *false prophets* are gone out into the world"—only "false prophets," not false apostles in the guise of "spirits." Surely the greater imposture, had it existed, would have been exposed with the less. The unavoidable inference is, therefore, that the greater existed not—in other words, there were none who claimed falsely apostolic plenary inspiration—the "false apostles" were *not* such in this sense.

4. We know of but one other sense in which the pretence to apostleship could have been raised—it must have been that of possessing the *apostolic office*—that of being apostles proper in the Christian *ministry*. For this view of the case there are several arguments. 1. It is, so far as we can perceive, the only explanation left us;\* the other theories being untenable. 2. It agrees with the points established in the last paragraph of our second head, and in the first of our third head, that there were apostles proper who were not of the thirteen—many of them; and these as a general and permanent feature in the Church—apostles proper, who, being neither special witnesses, nor plenary inspired, nor inspired in any extraordinary manner, could only have been such in the ordinary official or ministerial character. 3. It agrees with the scriptural fact, that there were apostles proper, not of the thirteen, not special witnesses, not having plenary inspiration, as Barnabas, Silvanus and Timothy, Andronicus and Junia; and with the scriptural intimation that apostles proper were at least somewhat numerous, "are all apostles?" 4. Paul contrasts the "false apostles" with those who were apostles among the "ministers of righteousness;" as will be seen on recurring to our first quotation, i. e. with those who held apostolic rank in the Christian ministry: it was as "ministers" that they counterfeited the apostleship, not, so far as appears, as men extraordinarily endowed; they may perhaps have claimed the lower inspiration, and so have been "false

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\* We have not deemed worthy of notice the opinion that the false apostleship was claimed on the pretence of being sent by CHRIST personally, whether before or after his ascension. It is a very weak notion. If it regard a simple mission by CHRIST, as the one criterion of the apostleship, it is contradicted by the case of the seventy, sent by him, yet not apostles; and by the cases of Matthias, Barnabas, Silvanus, Timothy, Andronicus, Junia, not sent by him, yet apostles. If it do not regard this as the one criterion, it leaves the nature of the apostleship undefined, and so settles nothing concerning the position assumed in the Church by the "false apostles."

prophets" likewise; more probably, they introduced false traditions under the high authority they assumed, or gave heretical glosses and explanations of the true Gospel. 5. The same quotation shows that they pretended to apostleship as "workers" or *workmen*: they were 'deceitful workmen;' not like Timothy, "*workmen* that needed not to be ashamed, rightly dividing the word of truth;" they pretended to be "spiritual workmen or laborers," (see Parkhurst,) in other words, ministers of the Gospel; not the passive channels of a new revelation, but laborers in the one already given; and such in the apostolic character. 6. The declaration, in the same passage, "*whose end shall be according to their works*," is parallel with that of St. Jude, "*and perished in the gainsaying of Core*:" the sin of Korah was chiefly the assumption of the priesthood; as occurring in the time of Jude, that kind of "gainsaying" must have meant the assumption of the Christian ministry; and the impostors before us assumed that ministry under the pretence of being "apostles:" but they were to "perish" for their impiety, their "*end would be according to their works*"—the parallelism seems complete—and it shows that the apostleship they counterfeited was ministerial, official—it was the apostleship proper, with its ordinary rights and functions.

At this point of our argument, we bring into fuller notice the third passage relating to these impostors—"An apostle, not of *απ, men*, neither by man, but by JESUS CHRIST." An apostle "of men" was one who had only human authority—an apostle "by man" was one set apart by human ordainers who had, and who conferred the divine commission, the ordainers being the authorized agents of our LORD—an apostle by "JESUS CHRIST" was one set apart by CHRIST himself. (See Aretius, Poole's Synop., and Annot.,\* Doddridge, and Parkhurst on *απο.*) There were three classes of men, therefore, who were called "apostles"—those without the divine commission, or "false apostles"—those commissioned by CHRIST indirectly, through the agency of his commissioned ministers—and those commissioned by CHRIST in person.\* And these three classes were *equally* designated "apostles;" the last two, justly; the first, without a right to the appellation. In other words, the apostles "of men" pretended to have the *same office*, and the apostles "by man" *had* the *same office*, with the apostles "by JESUS CHRIST." To be a special witness of the resurrection was not requisite, neither was inspiration requisite for this office; and the mere function of a "messenger" can as little be predicated of the two other classes, as of the principal class to which the eleven and Paul belonged. This text is a clear and final proof that the apostleship proper was to be transmitted by succession, and was so

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\* Aretius, on Gal. i. 1, allows Timothy and some others to have had the title "apostle;" and Poole's Synopsis and Annotations allow the same in the case of Silas: their authority can only be 1 Thess. ii. 6.

transmitted ; as is obvious in the phrase “an apostle *by* man :” and this was the sort of commission counterfeited by the impostors. The rule and fact of such a succession, and the false assumptions of it, show that the office was prevalent in the Church at large. And the placing of this rule and fact of apostolic succession “by” human ordainers divinely commissioned, on perpetual record, is an intimation that the apostolic office was never to cease.

We think we have now established, from the case and the passages before us, that the apostleship, as an ordinary ministerial office, belonged to the Christian priesthood in the years 58 and 60, and remained in it till the year 96 ; and this is equivalent to its being intended for permanence in the Church : its intended permanence is conclusively shown from its being transmitted by succession. Perhaps no further remarks are necessary, to evince the support given by this fact to Episcopacy. Lest, however, the advocates of parity should say that our argument is incomplete—lest they should allege that the apostles proper, in their permanent character, were only such as *their* presbyters or presbyter-bishops—we shall endeavor to settle this point also.

And here we first remark, that those only are entitled to *enter* on this particular portion of the discussion, who have abandoned the opinions, if they have ever held them, or who have never maintained—that the whole apostolic office proper was extraordinary and transient—that the being a special witness of the resurrection of CHRIST was an essential qualification for the apostleship proper—that Timothy must have governed the Ephesian clergy as an “evangelist,” because he could not have been an apostle proper—that the “prophets and teachers” in Acts xiii. 1, whether their joint work was an ordination, a mission, or a benediction, could not have been apostles proper—that the “presbytery” mentioned by Paul, supposing the word to mean a body of ministers, did not consist of apostles proper—that Titus and the seven “angels” were not apostles proper—nay, that the “messengers,” besides being such, could not have been apostles proper. In other words, the very discussion of the point now before us implies, that *nearly the whole structure of the parity argument from Scripture must be changed* ; which means, that the old parity argument must, in the main, be abandoned. If so, what is left to Non-episcopalians on which to base the parity construction of the case of the “false apostles ?” not much, certainly ; perhaps we may say nothing. This is indeed a large result, but we are confident it is not over-estimated.

That the apostleship claimed by these pretenders was the episcopate, and not mere presbytership, may be proved by the various scriptural arguments which show the distinction between the two offices, and the superiority of the former—by the very expression “apostles *and* elders”—by the fact that the



apostles, including Timothy and Titus, who cannot here be denied to have been such, ordained and governed the clergy, while there is no evidence that mere presbyters did so, &c. We need not recapitulate these topics, or enlarge upon them; they are sufficiently developed in our Tract on Episcopacy. The impostors, assuming the supreme title, arrogated the supreme station.

Another proof to the same effect is the declaration, "God hath set some in the Church, *first, apostles.*" We have just seen that the apostolic office was continued in the Church till the end of the first century, in its ordinary rights and functions. We here see that that office was made, by God himself, "*first*" in the Church.\* Now, the elders or presbyter-bishops, being placed under other ministers, such as Timothy and Titus, were not "*first*" in rank, and of course were not apostles. Hence it follows inevitably that the "*false apostles*" did not claim to be mere presbyters, but arrogated a higher office, the highest, that of apostle-bishops.

Again: when Paul exclaims, "Am I not an apostle?" he intimates that his apostleship had been questioned. But who would question his being a mere presbyter, had that been the only grade of the ministry? it would have been gratuitous, to deny him a rank with the "ten thousand instructors" of the Corinthians. It follows, that his apostleship had been questioned as a function superior to that of ministers generally. And in asserting it, he includes in the superior function, as appropriate to it, some of the ordinary duties of the ministry; "Are ye not my *work* in the LORD?" "The seal of mine *apostleship* are ye in the LORD:" that is, the Corinthians had received spiritual blessings from him, ordinary in kind, yet distinctively such as an apostle could confer—blessings from "the Spirit of the living God, written in the fleshly tables of their heart." To his imparting such blessings to them Paul appealed, as the proof—of what? not of his being a mere minister, which nobody questioned—but of his being a minister of the apostolic grade. It is obvious, therefore, that there were ordinary ministers of that grade besides the inferior ones. And the title assumed by the "*false apostles*" shows that they counterfeited the superior office. They claimed the imparting of apostolic benefits, whether by means of preaching, of counsel, of benedictions, or of prayers, besides their pretending to

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\* Apostles being "*first*" in the Church, and bishops being their successors, the institution of archbishops, metropolitans, patriarchs and popes has no scriptural authority. As mere human regulations, such arrangements may, perhaps. (the three former, the latter claims too much for this *salvo*.) be superinduced on the Episcopal system, on the same principle that bishops are subjected to the legislation and the discipline of the Church. Yet even in this view, as legislation and discipline are positively necessary for *all* fallible men, while the setting of one bishop over another is never more than constructively necessary, the propriety of the latter is not to be argued from that of the former.

regulate the doctrines of the Church. They arrogated the fullest powers that have at any time been ascribed to bishops.

We conclude then, that the parity exposition of the case of the "false apostles" is utterly untenable. Their case, as connected with the collateral illustrations, is, we think, *fatal* to the whole cause of parity. None but the Episcopal key will fit these portions of the sacred volume—they all point to Episcopacy as their unquestionable record.

H. U. O.

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#### NOTE.

THAT it was infinitely improbable that the "false apostles" pretended to be of the original twelve or thirteen, will appear from such considerations as these:—There are sixteen of our bishops in the United States: but never has it been attempted to counterfeit the person of any of them, either at home or abroad. So, of the twenty-six bishops and archbishops in England—of the nineteen bishops and archbishops in Ireland—and of the six bishops in Scotland. We may add the same remark, so far as we recollect, of all the bishops in the Christian world. Persons have feigned to be bishops, as in the case of West, and perhaps the Greek mentioned in the accounts of Mr. Wesley; but none have counterfeited the persons of other bishops—if otherwise, the cases are so rare and so obscure as not to affect this illustration of our argument. What the impostors mentioned in Scripture claimed, was, to be apostles or bishops in their own persons, not in the persons of any of the thirteen. Of course the apostleship was not confined to these last.

Our fellow-citizens generally will perhaps see more clearly the force of this analogy, in another case. There are twenty-four governors of States in our Union. In no instance has it occurred, that any man has pretended to be one of these. The same may probably be said of all our magistrates of the higher grades. So clear is it, that the "false apostles" would not have pretended to be of the original thirteen who held that office—and so clear, that others besides the thirteen were made apostles—many others.

THE END.

## ADDENDUM.

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In April last, the Rev. Albert Barnes published "An Inquiry into the Organization and Government of the Apostolic Church."

As the principal matter of this little volume was contained in his two Reviews of "Episcopacy tested by Scripture," it did not seem to require particular notice. But the non-episcopal press misconstrued exultingly this silence; and, in November, the following article appeared in the *Southern Churchman*. It contains all that need be said concerning the publication mentioned.

H. U. O.

March 1844.

[*For the Southern Churchman.*]

MR. EDITOR :—An editorial article in your last number, notices a writer in the Philadelphia Christian Observer, who alleges that Mr. Barnes' late work against Episcopacy, has been "passed over in silence" by "Episcopal writers." In one sense, the assertion as far as I know is correct. In another sense, it is absolutely untrue. Mr. Barnes' late work is, in all its important parts, (except what relates to confirmation,) a mere reproduction of his former essays; and these were answered in 1834 and 1835, by Bishop H. U. Onderdonk, and both sides of the controversy were immediately reprinted in "Episcopacy examined and Re-examined." The answer to Mr. B's recent production, was thus eight or nine years older than the production itself; it was in the hands of every one who had the volume containing the controversy; and it is constantly reaching others, as that volume is sold or distributed. Those who allege that a fresh supply should be made to arguments already refuted, because they have been dressed out anew, should consider that this would be an endless affair; for if this production were answered, Mr. Barnes has only to issue another production, and his friends demand another answer to that; and so on, *ad infinitum*. Let it be understood then, that Mr. Barnes' two works are in substance one, and that both are answered.

On some accounts it is fortunate that there has been no second reply. For though the *argument* is but reiterated in the latter essay, there are other traits in it which might have elicited severity of remark, and so defaced the calmness which has generally been applauded in this controversy.—1. Mr. Barnes does not inform his readers that nearly the whole *substance* of the book, i. e. his entire former one, had been replied to, and so let them examine both sides if they choose; a course very different from that of us Episcopalians, who printed the *whole* controversy in one volume: he merely gives the title of the volume on p. 27, and that only to say that he uses that volume for the Tract "Episcopacy tested by Scripture;" and on p. 28 he refers, for but a sin-

gle point, to Bishop Onderdonk's Answer to his first Review ; which may well leave his readers, "especially the young," under the impression that this answer went no farther than the columns of a religious magazine, fugitive and ephemeral, whereas, it is part of a stereotyped volume, permanent and constantly accessible. A provoking silence, after the open and manly impartiality adopted on the episcopalian side!—2. Mr. Barnes, in his late book, repeats, at least three times, the assertion, made in his former essays, that the Tract, "Episcopacy Tested," &c., contains *all* that *can* be adduced from scripture in behalf of Episcopacy ; (pp. iv. 40, 111.) whereas Bishop Onderdonk had corrected this mistake on page 175 of the Volume, enumerating there seven scriptural arguments not mentioned in the Tract ; ; and the Bishop adds yet an eighth in the "Dissertation on the False Apostles," which concludes that volume. Now this is positively unfair. Mr. B's readers, such of them as look no farther, and believe that he has refuted the Tract, will believe also that he has overturned the whole scriptural defence of Episcopacy ! what a Hercules ! Nor is it decorous to Bishop O., thus to toss aside his friendly correction of an error in a point of fact.—3. Mr. Barnes had said, in his first book, of the passages, "obey them that have the rule over you," "remember them which have the rule over you," that "no one would pretend that Bishops are referred to ;" this mistake of fact Bishop O. corrected on p. 185 of the Volume, reminding Mr. B., that himself (Bishop O.) had in the conclusion of the Tract, referred them to "the Episcopal ministry ;" yet Mr. B. in his late work repeats the assertion, "that Bishops are here referred to, no one will pretend." (p. 223.) The well known amiable character of Mr. B. is security that he meant no disrespect to the Bishop ; yet it has so much of that appearance that readers who are not acquainted with Mr. B. may give it that construction. Towards the argument concerning Episcopacy, it is manifestly unjust.—3. Though Mr. Barnes is so strenuous, in both his books, against using the Fathers in this controversy, he yet, on p. 115 of his recent one, constructs one of his arguments on the assertion that "John passed a large part of his long life" at Ephesus. Now, whence got he this information ? nowhere but from the very class of writings he so sternly condemns. A rather ludicrous example, of which there are not a few, of being unconsciously perhaps, "on the fence" of the patristic field ?

Such would be the almost only new topics for a reply to Mr Barnes' second work on Episcopacy ; the other points generally being answered already. And it is well that no new reply has been made ; for to have dwelt on such matters sufficiently at length for a volume or a pamphlet, would very certainly have called forth unpleasant remarks, and might have changed the controversy from an amicable to a bitter one.

VIDEO.

October 31st, 1843.



















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